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EDITORIALS

My Father's Business The last activities of the old year are drawing to a close, and the business of the new year is ready to begin. Whose business? My Father's — "I must be about my Father's business." What a wealth of material for a Christian worker's new-year thinking and planning lies in these seven words of our Blessed Savior as we find them in the Gospel of Saint Luke.

My Father's business — where will I find it? I will find it where Jesus did. He found it there in the Temple, hearing the teachers of God's Word and asking them questions. He found it in the hunger and loneliness of the wilderness of the Temptation, and amidst the festivities of the Wedding at Cana. He found it in teaching the multitudes on the mountainside, and in instructing the lone woman at Jacob's well. He found it in the glory of the Transfiguration, and in the degradation of Gethsemane, in the pangs of death on Good Friday, and in the triumphant Resurrection and Ascension. He found His Father's business wherever He was at any time of day or night as long as He could do the work for which He had come.

My Father's business — where can I find it? In a new call to some far-off position under some very special circumstances? No, wherever I happen to be, in whatever assignment I happen to be carrying out for Him. I will find it in my study and in the classroom, in the opportunity to reassure one troubled soul, or to sway multitudes toward greater service to Him, with my back to the wall in a seemingly hopeless fight, or in the easy accomplishment of a routine assignment. It is His to set the task, it is mine to carry it out. Following in the footsteps of my Savior in 1954, I must be about my Father's business.

A. K.

God Be With You At the time when the world was struggling to free itself from the tentacles of a major depression, when the machinery of Mars was again beginning to move across the landscape, Dr. Arthur W. Klinck came to Concordia Teachers College, River Forest, to be its president.

He leaves Concordia much different than he found it. The high school is gone. The college is fully accredited. A library, a music building, and a girls'

dormitory have been added to the physical plant. Other buildings have been remodeled, in part.

The curriculum has gone through several revisions. Teaching materials have been increased in quantity and improved in quality.

Although the contributions Dr. Klinck made to the mentioned achievements deserve to be lauded, there are items of even greater significance which require recognition. He demonstrated a sincere concern for the problems of individual students. He encouraged faculty members to strive diligently to increase in professional stature. He constantly focused attention on the need of maintaining a strong spiritual tone in the activities of the school. He was ever conscious of a responsibility to help teachers in service. He fought valiantly to reduce to a minimum any form of separation between teachers and pastors. He showed concern for all of the educational agencies of the Church. He was a faithful and capable member of the central editorial committee of LUTHERAN EDUCATION.

Dr. Klinck, we thank you! God bless you, your wife, and your service at Concordia Seminary, St. Louis, Mo.

H. G.

Taking Inventory January is the time of the year when a merchant takes account of the stock in his business. The purpose of such inventory is to learn how the business has fared: how much profit was made in the previous year, what stock of goods has not moved as was expected, and what to do with the slow-moving goods which still clutter the shelves. The objective of an inventory is twofold: it reviews the past and suggests plans for the future.

The teacher, like the merchant, needs periodically to take stock of himself and his work. He is interested to know how his teaching, his guiding the learning of pupils, has fared in the previous semester or quarter. He wants to know to what extent the objectives in the various subject areas have been attained, how many of his pupils have reached the expected goals through the learning experiences provided by the teacher; and he wants to determine the cause or causes of the failures confronting him in terms of unachieved goals by pupils or teacher. It is therefore vitally important for him to survey and analyze performance of the past and plan procedures of the future.

Since there is no standard blank available for teachers to take stock of themselves and their work, such inventory becomes an individualized affair. After all, taking the inventory is of primary importance; the form for taking it is secondary. The following may serve as guidelines for the teacher who wants to make the suggested survey:

1. Have I attained my goals in the several subject areas? (This implies that the teacher is conscious of specific goals.)
2. Has my teaching in all subjects reflected the principles of Christian instruction and training?

3. Have I recognized the existence of individual differences in my group of pupils and adjusted my teaching procedure accordingly?
4. Have I succeeded in understanding my problem pupils better?
5. Has my relationship with my pupils been such as to make the work in my classroom a co-operative procedure?
6. Have I been conscious of the importance of my example in my teaching?
7. Have I grown professionally through reading and study?
8. Have I been a co-operative colleague in the faculty of our school?
9. Have I endeavored to establish and maintain good relationships between my school and the homes of my pupils?
10. Have I as a Christian teacher grown "unto the measure of the stature of the fullness of Christ?"

The foregoing points do not constitute a complete rating scale for the teacher, but they are essentials which the Christian teacher should include as basic points when critically evaluating himself and his work. And self-evaluation is important.

Whether or not we measure ourselves and our work, others will make the evaluation. Measurement by others will be more favorable if we make continuous adjustments in response to honest self-evaluation. T. K.

An Important Choice What is the future of Christian education in your congregation? in Synod? We have made fine progress in most phases of our education during the past decade. Practically every one of our agencies shows an increased enrollment. New materials for more effective work in Christian education have been produced. Hundreds of new schools and educational plants have been built. In spite of all this progress the future of Christian education in a congregation or in Synod at large requires our constant concern. While God has promised His blessing upon our efforts to feed His lambs and His sheep, He has not promised that the systematic feeding of His flock will be accomplished without effort on our part. Two choices we face constantly, humanly speaking, will decide the future of Christian education: Do we want effective Christian education for our membership, or are we content with an indifferent and makeshift program?

Some choices in the life of a church are insignificant — whether to use coal, gas, or oil as fuel; whether or not to have an ice-cream social; whether or not to print the annual financial statement. Other choices, however, are fraught with significance. Such a choice, in the history of our Synod, was the choice between continuing to operate predominantly in the German language or to operate in the English language. The Church chose the latter, and God has richly blessed us, as is evident from our growth in missionary expansion.

Similar alternatives confront us in the field of Christian education. Do we choose to build a Church with a strong, well-indoctrinated laity? Do we want a membership firmly grounded in the faith, possessing a growing understanding of Scripture, equipped to give testimony to their faith, and committed to a life of consecrated service to the Savior? Or do we choose to build a

Church with a weak, poorly indoctrinated laity, weak in faith because undernourished spiritually? Do we want our people virtually to be tongue-tied with respect to their faith because of inadequate instruction? Shall they be indifferent to the implications that God's Word has for daily life because they have not recognized the Scriptures as the living Word of the living God?

How will our Synod react to this important choice? Resolutions on parish education passed by Synodical or District conventions, important as they are, do not answer this question. Instead, the answer must be given month by month in what the individual congregations of Synod do to expand and improve their program of parish education.

This important choice confronts you and your congregation. Whether you are pastor, teacher, or layman, you have a decisive role to play in deciding the future of Christian education in your congregation and in Synod. Meet these responsibilities with positive, aggressive action. Support effective Christian education for children, youth, and adults. Such support will help build the Kingdom by providing a laity well-trained for Kingdom service.

ARTHUR L. MILLER

The Very Best Education "The American child is entitled to the very best education that our democracy can give him," said Walter P. Reuther at the AASA meeting at Atlantic City almost a year ago.

Ideally all of us will subscribe to this statement.

Do we agree with him also when he says: "You [public school administrators] must know, as we in labor know, that the plight of our schools has deteriorated from a national scandal to a national tragedy." Since he made this remark, others have joined his chorus and shouted, "Yea and Amen!"

Now I wonder what we mean by *best education*? How do we scientifically measure a national scandal as compared with a national tragedy?

The ingredients of a good education have been variously enumerated. Horace Mann said: "If we do not prepare children to become good citizens . . . if we do not enrich their minds with knowledge, imbue their hearts with love of truth and duty and a reverence for all things sacred and holy, then our republic must go down to destruction, as others have gone before it."

It seems that Mr. Reuther was looking at the amount of money now being spent on school buildings, teachers' salaries, and school supplies. He had in mind the school programs that have to be run in two shifts because there are too many children for the number of rooms and the number of teachers available.

Mr. Reuther also had in mind the total amount of money spent for war and the implements of war. He calculated quickly how many school buildings just a fraction of that money would buy and equip; how many teachers it would house, clothe, and feed.

It is unfortunate that we have not been able to buy more school tools to meet the present influx of children. It is unfortunate that we could not afford to build in the depression thirties and the war-torn forties. It is fondly hoped that people also in our Lutheran parishes are providing needed school buildings now. It is hoped that they are not waiting for prices to go down or for conditions to be just right. Buildings are tools and should be built when they are needed. And yet they are only tools useful toward fashioning the very best education.

Horace Mann pointed beyond buildings and equipment when he insisted that good citizens should be trained. He centered on the child and what the school should do for the child. The mind must be enriched with knowledge. The heart must be inspired and filled with love of truth, duty, and reverence for all things sacred and holy. If Horace Mann's statement should be interpreted to mean that good citizenship is the ultimate goal of the very best education, such an interpreter might find himself rubbing elbows with totalitarian education. We should like to feel that Horace Mann means to say that good citizens come from the ranks of those who have knowledge, who love truth, do their duty, and have great respect for all sacred and holy things.

We should like to go one step further and say that the school should begin its work of providing the very best education by teaching the child to place himself into right relationship with God through Christ. To this end the best programs and tools must be placed into the hands of well-trained teachers.

J. C.

"The More We Get Together"

"The happier we'll be"? What happens when schools consolidate and reorganize?

The U. S. Office of Education reports the following:

1. The level of professional preparation of teachers is rising.
2. Curriculums are becoming more diversified.
3. Testing programs are being improved.
4. Visual aids are making greater contributions to learning.
5. Library service is getting better.
6. Cumulative record systems are being made more comprehensive and serviceable.
7. Students with defects are receiving skilled attention.
8. Health services are becoming more elaborate.
9. Guidance programs are being increased.
10. School buildings are being designed to render more and better service.

Lutheran educators must give consideration to these changes and take stock. It is reasonable to assume that Lutheran parents will want some of the listed advantages for their children in addition to the "one thing needful." What can be done about it?

1. A large percentage of our Lutheran schools are one- and two-room schools. The distribution of church membership may make this arrangement a continuing necessity. Since a one-room school "can be the best on earth and the worst on earth," it is imperative that they be staffed with the best of trained teachers. They should not serve as training schools for larger institutions. They ought not be staffed by emergency teachers.

2. More thought should be given to school consolidation. This requires overcoming the barriers built by parochialism, but it can and should be done.

3. The teacher-training program must achieve some stability, even if some dramatic, gigantic, and heroic efforts are required to accomplish it. The future school system of the United States demands a program of teacher training which has professional characteristics, with all of its implications. It is not in the interest of economy or efficiency to set up small and scattered emergency production lines. The new order requires high-grade facilities, which will have to be concentrated in a few strategic places.

It is laudable to have fine buildings for the training of Lutheran youth. However, high-grade teachers and superior equipment are much more important. Cement blocks do not make a school. H. G.

IN A NUTSHELL

To share is to care.
 Monopoly breeds depression.
 The secret of success is self-discipline.
 Serving others releases us from selfishness.
 The meaning of life is the use we make of it.
 Make the most of the best and the least of the worst.
 Civilization grows from excellence in the individual.
 History is not a god to be worshiped but a tool to be used.
 Only one who has known great hunger can know the joy
 of fulfillment.
 The free public school holds within itself the seeds of its
 own regeneration.
 It is not what one DOES for his people, but the way one makes
 them FEEL that shapes their happiness.

NEA Journal, May, 1953, p. 266

IN A NUTSHELL

Appreciation encourages effort.
 Most people underestimate themselves.
 It takes courage to change one's mind.
 Truth is always the strongest argument.
 Take time for the cultivation of your mind.
 We do not solve problems by running away from them.
 To tabulate the opinion of the ignorant does not give wisdom.
 Power which is mere power ultimately ceases to be powerful.
 Worthy citizenship is governed by goodwill and expressed in service.
 Security is not in money, but in one's relation to his fellowmen
 and to God.

NEA Journal, November, 1953

The Principle of Mental Hygiene in Christian Education

WILLIAM ADAM

Recent textbooks on health give increasing consideration to mental hygiene. Man is studied as a psychosomatic being whose physical and non-physical qualities influence each other.

Although Christian educators practice mental hygiene to a greater or lesser extent, the principle of mental hygiene deserves greater clarification and emphasis in Christian education today.

Mental hygiene seeks the prevention of mental illness and the furtherance of mental health. The term "mental" is somewhat misleading. For not only the mind, but also the will, and particularly the emotions are involved. Mental hygiene seeks the welfare of the whole personality of the human being.

The scope of mental hygiene embraces the entire life span of man. It includes both informal education in the home, on the playground, and in all other social contacts, and formal education on all age levels from the kindergarten to the university. It includes both educators (parents, teachers, professors, pastors, etc.) and pupils.

Whenever an educator appears before his pupils, he practices either mental hygiene or mental mayhem. He influences his pupils either for good or for evil. This is done by the very look in his eye, by the tone of his voice, and by the posture of his body, whether friendly or hostile. The educator's outward demeanor is

determined to a great extent by his attitudes toward God, toward himself, toward his fellowmen (particularly toward his pupils), and toward life and the world in general. The quintessence of the individual's attitudes constitutes his philosophy of life.

PHILOSOPHY OF LIFE

For good mental health it is essential to have an adequate philosophy of life. This includes our origin, the purpose of our life in this world, and our destiny.

The materialistic philosophy so widespread today, the amassing of wealth for the sake of power and prestige, is inadequate. So is the philosophy of hedonism: that pleasure is the highest good in life. Both of these philosophies stem from self-interest and aim at self-indulgence. In time of stress, when wealth and pleasure are lost, they are worthless. Nor is the philosophy of altruism, doing good to others for the rewards it brings, adequate. Because of the ingratitude of many people, disappointments are often experienced instead of rewards. And the philosophy of fatalism, that a blind fate rules and guides our lives, is also insufficient. For it gives man the feeling of inadequacy, helplessness, and hopelessness.

The only philosophy of life that is fully adequate is the Christian philosophy of life. In brief, this holds that there is an all-knowing, almighty, and all-loving God who has created the

world in which we live. He has placed us human beings into this world that we may live to His glory. He has sent His own Son, Jesus Christ, to redeem all men from sin and its punishment in hell. He, by the power of His Holy Spirit through the Holy Scriptures, brings men to faith in Jesus Christ as their personal Savior that they may serve Him in the service of their fellowmen. He makes all things in this life work together for the eternal good of the Christians. He, at His appointed time, translates the souls of the Christians through temporal death to eternal life. And He, on the day when He will destroy the present imperfect world by fire, will raise up all the dead and take the ungodly to eternal death in hell, but the Christians to eternal life in heaven.

Christian educators who hold and practice this Christian philosophy of life will seek to impart it to their pupils by example and by precept, not only in the formal classes in religion and in all other subjects, but also in the informal dealings with the pupils in various social contacts.

RESPECT HUMAN PERSONALITY

The Christian philosophy of life includes respect for human personality. It recognizes that man is not the product of organic evolution, but that he is a creation of the almighty power of God. Every Christian should respect his own personality as a gift of God. He should accept himself as he has been endowed by God, whether male or female, tall or short, blond or brunette, whether with a strong body or a weak body, a keen intellect

or a dull one. To rebel against our endowments not only dishonors God, but it brings unhappiness upon ourselves and lays the foundation for personality disorders which will have an adverse effect upon others.

We do not refer here to the wholesome denouncing of sin within ourselves as St. Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Nor is reference made to those factors of personality which often can and should be developed and improved, as physical, mental, and moral health.

How important that an educator respect not only his own personality, but also the personality of those entrusted to his care! "Children are an heritage of the Lord" (Ps. 127:3). Not parents or teachers, but God is the absolute Owner of the child. Educators are responsible to God for their influence upon the child for a shorter or longer period of time. How important that educators deal with their charges not in ill will and bitterness, but in love! Our Savior, who sealed His teaching with His life's blood, tells us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

Christian educators should respect the personality of *all* children entrusted to their care, not only of those who are agreeable, but also of those who are disagreeable; not only of those strong in body and mind, but also of the weak, of the physically handicapped, the dull, and the emotionally insecure. No favoritism or

partiality should be shown, but fairness to all. If any are to be given special attention and care, it is not those who are the most friendly, obedient, and helpful, but those in need of it because of physical, mental, or emotional handicaps or maladjustments. Plockhorst painted a beautiful picture of Jesus, the Good Shepherd, leading His flock of sheep to the green pasture and beside the still water. In His arms He holds a lamb with a wounded leg. He provides for all the flock, but to the one with a special need He gives special care. A fine example for all educators!

Parents and teachers should train children to respect their own personality. This includes the stewardship of both soul and body; the care of the soul by the use of God's Word in home, school, and church; by personal prayer; by a Christian life, including purity of thoughts, words, and actions; and, in general, by making the most of their God-given personalities.

Pupils should also be taught to respect the personality of others, those placed over them, as parents, teachers, pastors, civil officers; and those placed under them, as playmates and schoolmates. They should be trained to practice the golden rule of life, "Do unto others as you would have them do unto you." This training should take place not only when the Word of God is studied, but also in the daily contacts of the pupils with one another in the home, in the classroom, and on the playground. They should learn to give as well as to take, to respect the rights of others, to show love and good will rather than hatred and ill will. Mental

cruelty, picking on the physically and mentally handicapped, belittling the best efforts of the physically and mentally inferior, should be carefully avoided. This should be borne in mind in athletic contests and when report cards are given out.

APPRECIATE INDIVIDUALITY

Respect for human personality includes appreciation of the individuality of each person. God has made no two individuals alike. Each individual is a unique personality possessing definite potentialities as well as limitations. If we are to practice mental hygiene, it is essential that we recognize both the potentialities and the limitations of human personality.

Says Wm. James, the psychologist, "Few men live at their maximum of energy. . . . As a rule men habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions." It is estimated that the average human brain has some twelve billion neurones in the cerebral cortex, the outer covering of gray matter of the brain. What a challenge to put more and more of these to work to the glory of God in the service of our fellowmen! The alert Christian educator will gain great satisfaction from the strengthening of his faith, hope, and love through the Word of God; from broadening his knowledge, deepening his understanding, developing his techniques, and otherwise improving his personality that he may be an increasingly effective servant of the Lord. He will also encourage his pupils to develop their God-given talents and abilities to the utmost.

Special attention should be given the dull and the bright pupils, stimulating them to develop to the fullest possible extent.

Each person, to maintain good personality health, must live within the limits imposed by his physical and mental strength. The false ambitions of a great number of people militate against this principle. Many set the standard of living for themselves and their children too high. Success for them is measured in terms of financial wealth and resultant social prestige. Even a Christian who tries to live to the glory of God and the welfare of his fellowmen can be too ambitious. He may have so many irons in the fire that none of them get hot. And in trying to heat them all, he may impair or lose his physical and mental health. While it is true that most of us are endowed by God with more potentialities than we fully develop, it is also true that few of us are endowed with the time or the stamina to develop all of our talents to the utmost. Hence, we must learn to limit ourselves to that which is essential and most useful to our fellowmen in our service of God. This calls for the exercise of wisdom in the stewardship of our time and talents.

It is wise for a teacher not to engage in so many activities outside the classroom that his school work or his health is impaired. Although a reasonable amount of non-school church work may be required of a teacher, no congregation should expect a teacher to do so much non-school work that his teaching efficiency is curtailed and he has no time or energy left to meet his other God-

given responsibilities to himself, his family, his community. It is also wise for a teacher not to engage in too much professional study or too much extraneous work. Each one should realize that there is a limit to his physical and mental abilities. And to go beyond that limit may spell ruin for the individual and for his work in God's kingdom.

Educators should also recognize the limitations of their pupils. These limitations will vary not only with the different age levels, but also with the individual gifts and capacities of each child. Hence, the less gifted pupils should not be expected to do as much as the more gifted ones. Pupils should be given work commensurate with their ability. Those who do not have a high I. Q. should be shown that the determinants of success are not only mental ability, but also physical stamina, emotional stability, determination, persistence, and, above all, God's blessing.

APPRECIATE BASIC NEEDS

In order to maintain good mental health, certain basic needs should be met. They are the needs for security, mastery, status, and variety. These needs are not absolute in the sense that a person could not live without any one or all of them being fully satisfied. But the satisfaction of these needs is conducive to mental health, while the denying of these needs is conducive to mental illness. All of them reveal the weakness of the human personality.

The need for security may be physical, emotional, or spiritual. To satisfy the need for physical security, the

necessary food, drink, clothing, shelter, and care should be provided.

To provide emotional security, parents should on the one hand, show the child love, acceptance, and care, and, on the other, discipline, guidance, and training in independence and self-reliance. If the child is rejected by withdrawal, he is made to feel unwanted and becomes emotionally insecure. If the child is rejected by aggression in the form of too strict discipline, even cruelty, without any love being shown, he is liable to become either timid and helpless, or rebellious and hostile. Furthermore, if the child is overprotected in a dominating way, he becomes timid and submissive, but to a great extent lacking in self-esteem, independence, and strength. If he is overprotected in an indulgent way, the result is selfish overaggressiveness with violent reaction to frustration.

Educators should try to develop and maintain emotional security in each child. To this end they should accept each child as he is, whether well-adjusted or poorly-adjusted, and by the exercise of Christian love make each child feel that he is accepted as an individual, and by the exercise of firm guidance make each child feel that he is expected to do his part in life. Thus timidity and helplessness should be supplanted by self-reliance and independence. And overaggressiveness and rebellion should be supplanted by self-control, leadership, and the service of others.

The highest type of security is spiritual security, which comes from faith in Jesus Christ as our Savior from sin and from trusting God to be with us

always and to work all things in this life for our eternal good. This security does not come by the power of man, but by the power of God the Holy Spirit through His Word. It is the privilege of Christian educators to offer this security through the great Gospel promises of the Savior and through the great promises of God's loving providence. How soul-strengthening to know that there is forgiveness of all sin through Jesus "who loved us and gave His life for our salvation." How comforting to know that, though others reject and forsake us, God promises, "I will never leave thee nor forsake thee." "I am with thee always, even unto the end of the world." All this provides security as nothing else can do.

The need for mastery is also called the need for achievement or success. "Nothing succeeds like success." One accomplishment encourages another accomplishment. This is true of adults as well as of children. Of course, not everyone can succeed all the time. But the need for mastery must be satisfied frequently if we are to maintain self-confidence and be well-adjusted. Many people do not succeed more than they do because either their goals are too high or their ability is too low. Each one should learn to know both his abilities and his limitations, and should set his goals accordingly. Appreciating the abilities and limitations of each pupil, educators should set goals of work that are attainable so that each pupil will gain satisfaction from mastery. This will be an incentive to put forth yet greater efforts and will contribute to good discipline.

The Christian educator should not permit the desire for mastery to run amuck and turn into overaggressiveness and cruel oppression. Rather should the Christian purpose of life be inculcated, that is, the glory of God and the service to our fellowmen. This purpose should be emphasized when discussing the choice of a career. Many parents want their children to be what they are or what they failed to be, and thus may set unattainable goals for them. This desire should be counteracted by training in the Christian stewardship of life and by the development of the talents actually possessed by the child.

The need for status, for social acceptance, is also important in the furtherance of mental health. Everyone likes to be accepted and respected by his fellowmen, especially by those close to him. Rejection of a child by his parents, siblings, playmates, teachers, or schoolmates may create a feeling of insecurity and inferiority. As we noted, Christians should respect the personalities of others and help the weak rather than oppress them. Furthermore, Christians should put the word and will of God above pop-

ularity with their fellowmen and the popular opinion of the masses. Divine acceptance of our actions is more important than social acceptance. "We ought to obey God rather than men" (Acts 5:29).

The need for variety, for new experiences, for adventure, is particularly strong in children and young people. The younger the child, the less able he is to concentrate on a subject for any length of time. Recognizing this weakness, the wise educator will not try to force his pupils to adhere to one subject longer than their powers of concentration permit. Variety is the spice of life. Humor serves to break up monotony and to give emotional release from lengthy concentration. Illustrations captivate attention and help sustain interest. Stories not only do the same, but may unfold new vistas of knowledge and experience, lead into the wondrous world of imagination, and lay the foundation for future invention and adventure.

Christian educators will seek to meet their own basic needs and those of their pupils and in doing so will carry out the principle of mental hygiene in Christian education.

DESIRED TRAITS IN COLLEGE TEACHERS

1. Interest in the student as an individual.
2. Knowledge of the subject.
3. Fairness.
4. Sense of humor.
5. Interest in the subject.
6. Pleasing appearance.
7. Good voice.
8. Ability to clarify and simplify.

DELWYN G. SHUBERT, in *Peabody Journal of Education*, September, 1953

The Parents' Role in the Work for Christ *

WALTER C. MAAS

"I am fearfully and wonderfully made." Often we have read or heard these words and perhaps pondered over them in mild amazement. Sel-dom, however, do we permit them to impart to us the sense of obligation which such a creation necessarily imposes. The life we live does not always suggest the fact that it is one of outstanding urgency and importance.

Little Susie was fussing in the kitchen while her mother was trying to bake a cake. "Why don't you go to your room and play with your dolls?" her mother asked. "I don't want to play with my dolls," was the hasty reply. "Then perhaps you'd rather go outside and play in your sandbox," suggested mother. "I don't want to play in my sandbox," came the truculent response. Finally in desperation the mother said, "All right, then; go ahead and do what you want to do." Immediately came the little girl's emphatic answer, "I don't want to do what I want to do."

Susie is a vivid picture of a great number of persons living in our world today. Many of them are Christian parents. They are "fearfully and wonderfully made," made for a purpose. They are supposed to be doing a job, and they're trying in a way to do it. But they are bewildered and often very unhappy. They lack a sense of direction. Like a ship without a rudder, they move aimlessly across the sea of life. Like the butterfly, they may be seen hovering, flitting from one colored emotion to the other, with

no integration of their lives, no striking power.

Because this is true of so many of God's children, it is very bad. Because it is so unnecessary, it is even worse. It is indeed unnecessary, for God has given us simple and clear instructions as to what we are to do with our lives as well as how we are to do it. We need to remember that He has every right to do so because our lives are really not our own. We belong to God by the right of creation. Says the Psalmist: "Know ye that the Lord is God; it is He that hath made us and not we ourselves; we are His people and the sheep of His pasture" (Psalm 100:3). We belong to Him by the right of redemption. St. Paul reminds us: "Ye are not your own. Ye are bought with a price." (1 Cor. 6:19, 20.) Someone has aptly stated: "There is a trademark on our lives, 'Made by God.' There is a maintenance card, 'Cared for by His providence.' There is a price tag, 'Redeemed by the blood of Christ.'" In view of all these blessings, we must have the attitude of the great Apostle, who said "I am a debtor." And an entire lifetime of service to God is not sufficient to repay this debt.

Working for Christ should be regarded by those who love Him as a high privilege. In going about his work, the true Christian should have a sense of partnership with God. His secular work should also be a means

* Paper presented at the 1953 Lutheran Education Association Convention, River Forest, Ill.

toward performing his spiritual assignments more efficiently. Thus he is spending his time working for something which will outlast him.

As Christians we possess the outstanding privilege of being co-laborers with God. As Christian parents we are given an added and unique opportunity to serve Him. At this time we desire to concern ourselves with our service opportunities as parents. Hence the topic — "The Parents' Role in the Work for Christ."

I

THE ROLE OF PARENTS IS A LEADING ROLE

It does not need to be argued that the home is the basic institution of our society. In no other social institution is the adequate functioning of each integral part so essential to the successful accomplishment of its aims and goals. From time to time we are surprised to hear of gross irregularities on the part of certain persons in high places of government or business. Yet these individuals are quickly replaced, and the institution quickly recovers from the blow, with hardly anyone suffering as a result except possibly the offender himself. If a brother or sister in the faith digresses unduly from the pattern of life laid down in God's Law, the Christian congregation, although it may experience a temporary shock and disappointment, soon continues along its previous path of service; and, as a rule, little harm is done. But should a member of the family fail in his or her responsibility, the lives of the other members, particularly the children, may be so damaged as to re-

quire weeks, months, and even years to be repaired. Sometimes it may even be irreparable. An investigation of a few case histories of children under our supervision in our various child-care agencies will convince you of this beyond any doubt.

Into this basic institution, the family, God has placed parents, giving them a position of leadership. Failure to perform their role will usually result in tragedy. Careful and proper execution of their responsibility will result in untold blessings to themselves and to their children.

Let us consider the distinct advantages which parents enjoy in their work for Christ as it involves their beloved children. As we think of Christian influence, we immediately recall such agencies as the church, the Sunday school, and the Christian elementary school. It should, however, be kept in mind that because of a number of factors these institutions, even though they function for the express purpose of teaching Christian doctrine and practice, do not enjoy the distinct advantages which are found in the Christian home. This circumstance may, of course, be due, in some instances, to the fact that little more than an hour or two a week is available to some of the church's educational agencies, such as the Sunday school. Yet even in the case of the Christian elementary school, where nearly half of the waking hours of a child may be spent on schooldays, the home remains the prime influence in the life of the child.

The home enjoys the opportunity of early training. For the first four years of the child's life there is little

other direct influence. Surely these years are of utmost importance — the years when the child learns more than in any other period of corresponding length. There is further the opportunity of being with the child, at whatever age, every day and at such ideal times as bedtime. Then there is the matter of individual attention. Teachers try to respond to the wishes of anxious parents with regard to an increase in individual attention. Yet there is no comparison between the amount of individual attention that can be given even by a highly consecrated teacher in a more ideal teaching situation of 20 to 30 pupils and that which can be given in the Christian home, where the average enrollment is from 2 to 4 children. Furthermore, we should not overlook the effectiveness of teaching by example. Pastors and teachers serve as good examples of Christian living. However valuable these examples may be, "You don't really know a person until you live with him." The Christian attitudes and actions which flow from the Christian personalities of Christian parents in all phases of living in the Christian home have the greater effect on the impressionable mind of the child.

The influence of parents upon their children is more far-reaching than is often realized. The effectiveness of this influence is illustrated by the well-known story of the little boy tramping through the deep snow behind his father. To the question, "Are you coming along all right, Sonny?" the little fellow replied: "Yes, Daddy. I'm just stepping in your tracks." The terms "Chip off the old block" and

"Like father, like son," are not mere idle words. They express a fact that can be demonstrated. The life of the child — his personality, his conduct, his thinking, his faith — is colored, guided, and very largely determined by the personality, conduct, thinking, and faith of his parents. In a more limited way the child will also exert a certain influence on the parents.

In the light of these facts it is well for us to ask ourselves: "What impact is my life, my activity in my leading role as a parent, having upon my children? How is it affecting my child's spirituality? Is ours a Christ-centered home where the child has opportunities to 'catch' the spirit of the Savior? What about his religious concepts? Is the availability of Christian literature and the realistic, natural, and enthusiastic way in which religious matters are discussed regularly in our home causing him to grow into an alert, active, and intelligent witness for his Savior, ready and able to hold his own in such conversations? Do my dealings with my children, the manner in which we handle problems, lead to their seeing the need for Christian discipline and deriving benefits from its use?"

Today we hear and read a great deal about emotional instability. Psychiatrists are doing a land-office business, but someone has recently said that unless we can soon train several thousand additional psychiatrists, our whole civilization is doomed to decay. Considering this problem as it involves our children, we shall do well to remember that a simple presentation of the Scriptural facts of sin and salvation through the blood of Jesus

Christ will certainly lead to a feeling of security on the part of our children, both in their relation to God and to us, their parents, who have so tenderly revealed to them God's wondrous love.

A sense of values is of outstanding importance in the Christian development of God's little ones. While many persons are carelessly selling their birthright for a mess of pottage, is our example and teaching helping those entrusted to us? Is it helping them acquire a set of well-balanced scales for measuring the values of things from which they must make a multitude of choices both now and in the years to come?

Then there is the matter of high Christian ideals, and the over-all development of well-rounded Christian personalities. The power lies with you to influence properly along these lines. Your influence will depend largely on your own Christian ideals and your own personalities. Moreover, you are in a position to inspire an ardent zeal for Kingdom work. But the measure of your own dedication in this blessed work will be a strong indication of what you may expect in those whom you are to train.

There may come to you the momentary thought and feeling that, after all, your sphere of influence is not too important. You are a rather obscure person, and you cannot expect anything outstanding to happen to you or your loved ones. But you can never begin to estimate what far-reaching effects the efficient playing of your leading role as a parent may have on the lives of other individuals and the Kingdom in general. Andrew was cer-

tainly a disciple of lesser importance. But what a blessed day it was when, having found the Messiah, he immediately hastened to his brother Simon Peter and brought him to Jesus. And it was Peter who was the preacher on that first Christian Pentecost, when the Holy Spirit saw fit to use the sermon to bring 3,000 souls into the church by Holy Baptism. And who knows what service God may have in mind for a potential Andrew or Peter whom you as parents can influence directly or indirectly. As disciples of Jesus, yours is the opportunity of perpetuating discipleship by your work among your children. Yours is indeed a leading role.

II

THE PARENTS' ROLE IS REAL WORK INDEED

Well do we realize the weight of responsibility of providing for the physical needs and protection of a child. Of even greater importance is the responsibility for its spiritual well-being. As they gaze admiringly upon their newborn child, Christian parents will remember that this little bit of precious life is a "bundle of eternity." God has given it a soul as well as a body. And the parents are to be guardians of both the body and the soul. They are the ones to bring that little child into the Savior's arms in Holy Baptism. God expects them to introduce this baby to its loving Savior just as soon as the powers of identification and comprehension are sufficiently developed to recognize Jesus. They are the ones to first fold those little hands in reverent prayer attitude and to teach the little child to pray, not in terms of mere recitation, for

demonstration purposes, but as a real experience of talking with God, an experience to be cultivated as time goes on. Theirs should be the predominant influence in helping the child to solve any spiritual problems as he progresses in his Christian life. And even after that glorious day of confirmation has been realized, parents must continue to be the prime source of guidance and inspiration through the years of adolescence and beyond to the one who calls them mother and father.

All of this is real work, and it must be pursued tirelessly, relentlessly, even as the sands in the hourglass of our short day of opportunity hasten to run out. We pass through each day but once, and we cannot retrace our steps. Ours is the precious opportunity to guide and influence each child in but one lifetime. If we fail, the welfare of his soul and many others is at stake. To keep up this pace day after day is real work. These facts certainly make apparent the obvious need for diligent preparation for the performance of a great task and the seeking of every possible assistance in carrying it out.

Wise indeed are those parents who realize that, above all, their "help cometh from the Lord, which made heaven and earth." They will find it profitable beyond measure to live in close communion with this Lord from day to day. As they read and ponder His Word and commune with Him in prayer, they will feel His presence more and more. No longer will the idea that He is constantly at their side to give help and strength for their daily tasks be an idle fantasy. It will

now become a blessed reality. This is indeed within the reach of all of us, for Scripture assures that "He is not far from every one of us, for in Him we live and move and have our being."

Christian parents will find it possible to derive much help for the accomplishment of their task in mutual encouragement. The responsibilities of the work surely rest upon both parents, the father being the divinely appointed head of the family and the mother his helpmeet. To say the least, it is disheartening when one or the other parent shirks his responsibility. On the other hand, when both parents assume their responsibilities in a spirit of mutual love and helpfulness, they can discover a source of unparalleled joy in observing together the spiritual development of their children. It is like the unfolding of beautiful flowers in God's glorious garden.

It is quite natural that Christian parents should also look to their church for assistance in carrying on the work for Christ in the lives of their children. In this connection we think of an outstanding contribution being made by hundreds of congregations throughout our country in fostering parent-guidance groups. It is surely practical to bring together a group of persons with common interests and common problems and to offer them inspiration and guidance by applying the principles of God's Word to their needs. Nor should we overlook the benefits which members of the group derive from sharing one another's problems and evaluating together their various efforts to solve them. The possibilities of benefiting

through such a parent program are so enormous that it is most regrettable to observe how some organizations of this nature sacrifice their opportunities for real growth by devoting themselves almost exclusively to the promotion of an occasional bake sale or card party in order to raise funds for the purchase of a few basketballs and other playground equipment for their school.

If there is anything which we as Christian parents should do, both in connection with our local parent group as well as in our national Lutheran Parent-Teacher League, it is to exert our influence toward the maintenance of a real program of parent education and guidance in these organizations. Thus we may expect to receive invaluable aid in performing the difficult but blessed work for Christ in our role as parents.

And having such a program available to us, we are undoubtedly in the most advantageous position to encourage its use by other parents. It is discouraging to see how a large percentage of parents in every congregation fails to partake of the benefits of the parent-guidance program being offered. Active and interested parents could do much to alleviate this situation.

In this connection, it would also be well to remember the needs of another large group of parents, frequently neglected in our midst—the Sunday school and the preschool parents. They, too, are in need of help for their important task, and a few adjustments need to be made to embrace their needs in a parent-education program. A concentrated effort to enroll

all such parents in a local group and to encourage them to active participation would certainly be in order. And this interest in the welfare of other parents should well be counted as a part of our role in the work for Christ.

III

THE PARENTS' ROLE IS WORK FOR CHRIST

In order to save us and our children and all men from sin and everlasting death, Christ came into this world, lived a perfect life, and suffered and died on the cross. That was real work, work which only He could perform, work which He did cheerfully, willingly, for us. And He bids us take up the work which only we can perform, the work of spreading the news about His work.

Once we have learned to know Him, our chief concern must ever remain that of making Him known. And the outstanding objects of our attention as Christian parents are our children. Urgently He pleads with us, "Feed My lambs." Through the Apostle Paul He bids us: "Bring up your children in the nurture and admonition of the Lord." It takes work thus to bring them up. But when we do it, we are working for Him.

To this task we must be dedicated. It is one which only we can perform. Again we return to our original thought, "I am fearfully and wonderfully made." Why? When we observe, for example, an intricate and specially designed part located in a special position in the mechanism of a fine watch, we may logically conclude that the watchmaker put it there for a specific purpose. If it fails to function, the accurate and efficient

operation of the timepiece will be rendered impossible. So it is with us in our unique position as Christian parents of a family of children. We have a responsibility and duty which only we can perform. It can be delegated to the pastor and the teachers only in part. God expects this work primarily of us. There comes to mind a poem by George Eliot on the exquisite work of making violins by the renowned Stradivari.

When any master should
 'Twixt chin and hand
 A violin of mine,
 He will be glad that Stradivari lived,
 Made violins,
 And made them of the best.
 For while God gives them skill,
 I give them instruments to lay upon,

God choosing me to help Him.
 Should these hands slake,
 I should rob God,
 Leaving a blank instead of violins.
 He could not make Antonio Stradivari's
 violins
 Without Antonio.

We thank God with you for your privileges and responsibilities as Christian parents, and we pray upon you the words of this beautiful benediction from Hebrews, chapter 13:

May the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

ON THE EFFECTIVENESS OF CHARTS AND GRAPHS

1. Presentation of factual information in diagrams, and even in pictorial charts, is no guarantee that it will be understood and remembered any better than if it were presented in tables of figures, even though greater interest may be created.

2. Special training is required to enable the reader to understand diagrams and make proper use of them.

3. The more complex and unfamiliar the information, the less likely is the reader to understand it — regardless of what type diagram is used.

4. There is no question but that certain sets of data are best shown by certain types of diagrams.

5. Readers usually understand diagrams better when they are accompanied by verbal explanation than when they are presented alone.

6. The best form of verbal explanation is a simple coherent logical statement.

7. Among the most effective graphs and charts are those which differentiate pictorially among the data presented and also show comparative simple data.

8. Charts which show trends in parallel directions are more effective than those which show a rising and falling.

9. In graphs and charts the use of more than two variables — at most, three — is not desirable.

M. D. VERNON of Britain's Reading University

RESULTS OF BIBLE STUDY. — The general diffusion of the Bible is the most effectual way to civilize and humanize mankind, to purify and exalt the general system of public morals, to give efficiency to the just principles of international and municipal law, to indorse the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life. —
 CHANCELLOR KENT.

Needs of Teen-Agers

CLARENCE PETERS

When God said to Adam and Eve, "Be fruitful and multiply," He arranged that there should be teen-agers in the world. Of teen-agers it is also true: "I believe that God has made me," and "I believe that Jesus Christ . . . has redeemed me," and "I believe that . . . the Holy Ghost has called me by the Gospel." In this discussion we shall be thinking chiefly of Lutheran teen-agers. They are a gift of God to the parents, the Church, the pastor, the community, the country, the world.

Among the teen-agers are the future professors of our colleges and seminaries; the pastors, the teachers who will serve their Savior and will break the Bread of Life to their fellow Christians and to those who are still outside the fold. Among them are the future doctors, dentists, attorneys, judges of courts; perhaps a congressman, a senator, a governor of one of the States; perhaps a President of the United States. At some time there will be among the teen-agers the president of Synod. They are the men and women who will propagate the human race, who will be fathers and mothers, whose word will count for something in the congregation. Among these teen-agers are the members of the mission boards, the board for parish education, the board for young people's work, the board for higher education, the board of support and pensions, the people who will be the fiscal conference, the board of directors.

It is a great and overwhelming truth that, under God, teen-agers will

be what we—the fathers, the mothers, the pastors, the teachers, the leaders — make of them. We are, under God, shaping their attitudes and their future. We are, under God, creating the future world through them. What the world will be twenty-five years from now will be determined by how we today affect the teen-agers. We are, under God, shaping their eternity.

This paper does not presume to set the exact age limit covered by the word *teen-agers*, but our concern will be chiefly with the high school age, approximately ages 13–17. This is the age of growing up, a portion of the period we call adolescence.

Mabel Lee Cooper writes that "adolescence is a passage from a period of childhood to a period which is not maturity."¹ The adolescent is neither child nor adult. Frequently parents and others remind him that he is not a child, yet he is usually not granted the privileges of adult life. Cooper calls adolescence "life's greatest, definite, natural change."² The readjustment which a change usually requires is not always easy. Readjustment is very difficult during "life's greatest, definite, natural change."

Adolescence is a transition period. A new world is opening for the adolescent, and he is developing a new outlook. His equilibrium is often unstable. His emotions are shifting. He often does not understand himself.

¹ Mabel Lee Cooper, *Seven Psychological Portraits* (Milwaukee: Morehouse Publ. Company, 1928), p. 126.

² *Ibid.*

Life frequently seems confusing to him.

Adolescence is a time of storm and stress. "It sometimes seems as if nature were installing a 'feeling system' in the life of the individual."³ Cooper sums up her description of adolescence by defining it "as a great physical, mental, spiritual, and social change through which the individual passes."⁴

Jane Warters has defined adolescence thus:

The term "adolescence" is a good term and is one that signifies a good period in life—a period of great strength, of high hopes, and of idealism; a period in which the individual ceases to look to others for support and guidance, in which, wholly or in part, he takes on responsibility for himself, his choices, and his conduct and learns to support and to direct himself; a period in which he comes to an understanding of the various roles he must play in life and tries to gain the understanding, the appreciations, the attitudes, and the skills needed in playing these roles well.⁵

It is not generally known, as Alfred Schmieding points out,⁶ that girls mature earlier than boys and may be interested in boys older than they are. Contrary to the thinking of some, that teen-agers are hopeless, incorrigible, and uninterested in anything constructive, it is well to realize that they are very much concerned about the future, their own future included, and that they are responsive to social,

moral, and religious ideals, even though they are not sure of themselves, but are wavering between childhood and adulthood.

These teen-agers look to the adults for guidance and direction in their preparation for life. And what could be more important than to pilot safely these young people, to whom God has given body and soul, whom Jesus has redeemed, and whom the Holy Spirit is strengthening in their faith? St. John Chrysostom writes:

What could be more important than to train the minds of childhood and to shape the habits of the young? In truth, far greater than any painter, far more excellent than any sculptor or any other artist ranks, in my esteem, the teacher who molds the character of youth.⁷

We frequently speak of youth as problems. Better it is to speak of the problems of young people. One of the great problems of young people is the complexion of the culture in which they are growing up. The dominant factors are insecurity, materialism, and secularism.

INSECURITY

People are very conscious of war and that "the failure to abolish war now threatens the physical destruction of mankind." The horrible nature of total war has driven the people of our day "from the elevated grandeur of moral idealism . . . to the necessity of thinking in terms of physical survival."⁸

It has been said that today's young

³ *Ibid.*

⁴ *Ibid.*, p. 128.

⁵ Jane Warters, *Achieving Maturity* (New York: McGraw-Hill Book Company, 1949), p. 4.

⁶ Alfred Schmieding, "Age Differentiation in Religious Instruction," *Lutheran Education*, LXXXIV (November, 1948), 144—145.

⁷ John Chrysostom, in Matthew 18, Hom. 60, quoted in Raphael C. McCarthy, *Training the Adolescent* (New York: The Bruce Publishing Company, 1934), Title Page.

⁸ D. R. Davies, *The Sin of Our Age* (New York: The Macmillan Company, 1947), pp. 34—43.

people have never known anything except tensions and crises. "The sense of insecurity is perhaps the most ravaging fear which is today eating at the hearts of the men and women."⁹ Young people feel the effects of these tensions and these insecurities.

Young people see the errors of government and society. Many are compelled to enter military service and go to war without clearly understanding why it is necessary. They are compelled to take sides in disputes before they have had the opportunity to be sufficiently informed or experienced. Many young people have plenty of money with which to buy fun, but often discipline interferes. So they are caught in insecurity, crisis, and tensions.¹⁰

Young people see the difference between the teachings of the Christian Church and the life of the community in which they live, involving also members of the Church,¹¹ again involving tensions and insecurity.

MATERIALISM

It is, of course, true that there are people who are Christian in their thinking and in their actions. However, the dominant thought in American life is materialistic, so that young

people find themselves part of a pattern of life in which a big income and many possessions seem to be counted the most important achievements.

Teen-agers are conscious of the fact that for many social security has become a problem, not of satisfying needs, but of satisfying demands which increase in number, intensity, and complexity. The failure to satisfy an expanding appetite for material things results in a spiritual insecurity which no abundance of material things can satisfy.

The materialistic view glories in the possession of power. The more materialistic people become, the more they are ready to bow to authority, and the more they wish to have this power themselves. This trend, evident in nations and churches, undermines the democratic way of co-operative action and replaces it with power and authority.¹² "One cannot survey the contemporary scene without being impressed with the degree of centralization of power."¹³

The Savior spoke of materialism as being primarily concerned with the comforts of the body. St. John describes another area of materialism which he calls the pride of life: the assumption that human achievements and possessions are the purpose of living and the source of happiness.¹⁴ Materialism assumes that possession of things brings happiness to man.

⁹ Walter W. Gethman and Denzil G. M. Patrick, *The Christian Community in the Modern World*, a Preparatory Study for the World Conference of Christian Youth, Amsterdam, Holland, July 24—August 2, 1939 (3d edition, Geneva: Conference Headquarters, 1938), p. 68.

¹⁰ Marcus C. Rieke, "Crisis and Thanksgiving," *Lutheran Standard*, CVII (November 26, 1949), 7.

¹¹ W. Norman Pittenger, *The Historic Faith and a Changing World* (New York: Oxford University Press, 1950), p. 18.

¹² Richard R. Caemmerer, *The Church in the World* (St. Louis: Concordia Publishing House, 1949), pp. 12—18.

¹³ Robert S. Bilheimer, "What Must the Church Do?" *The Interseminary Series*, V (New York: Harper and Brothers, 1947), p. 10.

¹⁴ 1 John 2:16.

Young people are influenced by the thinking and customs of the people with whom they live. The materialistic culture of their age tends to make them materialistic in their attitudes and life.

SECULARISM

Secular man feels that he does not need God. Thinking and living today are man-centered.¹⁵ The nature of secularism "is neither to affirm nor to deny religious faith, but to live indifferently to it. . . . Secularism is irreligion."¹⁶

Secularism is evident in business and industry, in the labor unions, in recreation, in motion pictures, in politics, in contemporary literature, in the home, even in the Church.

Young people make Walther League meetings a separate compartment in their lives. The real influences come during the week, when they are in the home, in school, in social situations, in their recreational situations, at work.

In high schools there are those who make light of Christian truths. They may teach the children that Christ was the victim of circumstances and not the substitute for sinful men; that mankind is not guilty of the death of the Son of God; that the Bible is not the inspired, inerrant Word of God.

The present society, which has been very briefly described, creates false standards of value, emphasizing the materialistic and secularistic philosophies. The young people are a prod-

uct of the age. They are no longer isolated by language and geographical location and education. If we do not guide the young people in the right way, they may be misled into channels of thinking and living which will ignore God and the Christian religion and the Church, or, at least, consider them of little importance.

Without entering into a detailed discussion of secularism in the various areas of life, suffice it to say that teen-agers are tremendously influenced by the secularistic overcast of the age. They are in danger of discounting God and the Church and considering man of prime importance.

Wilton Bergstrand, youth director of the Augustana Luther League, states that seven out of ten confirmed young people fall away from the Church.¹⁷ In a recent meeting of Walther League district presidents, the statement was made that only four out of ten teen-agers are active in the Church, three girls and one boy.

BASIC NEEDS OF TEEN-AGERS

As teen-agers grow up under the influence of insecurity, tensions, materialism, and secularism, certain needs confront them. Various writers have compiled a list of such needs as they view them. Luella Cole has compiled the following list:

1. The establishment of heterosexual interests.
2. Emancipation from home.
3. Emotional maturity.
4. Social maturity.
5. Beginnings of economic independence.
6. Intellectual maturity.

¹⁵ Davies, p. 23.

¹⁶ Leroy E. Loemker, "The Nature of Secularism," *The Christian Faith and Secularism*, J. Richard Spann, ed. (New York: Abingdon-Cokesbury Press, 1948), pp. 11, 12.

¹⁷ Wilton E. Bergstrand, "Spotlight on Youth," *All Yours*, I (June, 1950), 1.

7. Use of leisure.
8. Philosophy of life, or religion.¹⁸

Nevin C. Harner states that "young people . . . need to make the following six 'discoveries.'":

1. They need to find God.
2. They need to find themselves.
3. They need to find a life work.
4. They need to find a life mate.
5. They need to find society — and their relationship to it.
6. They need to find the Christian society, the Church — and their relationship to it.¹⁹

As one thinks "of the complex processes of growing from childhood through adolescence to adulthood as a learning process,"²⁰ there comes to mind a number of needs of these young people. I shall seek to list some of these and briefly comment on them.

TEEN-AGERS NEED GOD

Growing up in a world with its bewildering maze of changes and confusion, teen-agers need the assurance that God is even as did Moses and Israel of old. They need to know that God is the Creator of heaven and earth, that He made them also, that He holds the world in the palms of His hands. They need to know that He loves them, that He knows their problems and needs, that they count in His sight. Teen-agers need to know that God is and that He is always present no matter where they are.

¹⁸ Luella Cole, *Psychology of Adolescence* (rev. edition; New York: Farrar and Rinehart, 1942), pp. 8—12.

¹⁹ Nevin C. Harner, *Youth Work in the Church* (New York: Abingdon-Cokesbury Press, 1947), pp. 31—32.

²⁰ E. G. Williamson, *Counseling Adolescents* (New York: McGraw-Hill Book Company, 1950), p. 1.

TEEN-AGERS NEED THE WORD OF GOD

"Thy word is a lamp unto my feet, and a light unto my path,"²¹ holds true for teen-agers also and represents one of their basic needs. This is so basic that it hardly requires further explanation and application. It is only because the old Adam, who is averse to the Word of God, is active in the teen-agers, that this must be stressed again and again. When the Christian teen-ager is convinced that the Word of God has spoken, he does not question it. A need has been filled in his life and experience. Opportunity ought, therefore, to be provided for personal Bible study at home, in the family circle, and in a group of the same age under the guidance of a competent and understanding leader. Bible class materials as well as other program helps must be geared to the level and interest of teen-agers.

TEEN-AGERS NEED JESUS CHRIST THEIR SAVIOR

When Jesus said: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God,"²² He included also teen-agers. Teen-agers are conceived and born in sin and need a Savior to free them from sin, death, and Satan. They need the forgiveness of sins through the atoning blood of Jesus. Hence they must be told of Jesus. They must be led to Him. They must learn to know and to love and to trust Him.

²¹ Ps. 119:105.

²² John 3:18.

TEEN-AGERS NEED FAITH

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."²³ The Lord Jesus included teen-agers also in this statement. Teen-agers are brought into the right relationship with God through Jesus Christ just as others. This right relationship is made their own when by the faith engendered in them by the Holy Spirit in Holy Baptism and the Gospel and strengthened in Holy Communion, they accept what Jesus has earned for them. "By grace are ye saved through faith"²⁴ is true of teen-agers as well as of others.

TEEN-AGERS NEED A CHURCH THAT LEADS THEM TO JESUS AND TRAINS THEM IN CHRISTIAN LIVING

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"²⁵ is the charge of the Lord Jesus to His Church. Included among those who are to be baptized and taught are the teen-agers. Fascism and Nazism proclaimed a national god who cared for a chosen people. Communism proclaims no god at all. Theologians dispute among themselves as to who God is, where He is, and how He works among men. Thrice blessed are our teen-agers because they are in a Church which speaks with assurance concerning God, His Word, the Savior, saving faith, the way to heaven. As the Church brings the saving message to

teen-agers, the Holy Spirit works mightily in their hearts and lives to keep them close to Jesus and in the fellowship of the Church.

TEEN-AGERS NEED A CHRISTIAN SCHOOL

In public education in America, God and religion have been almost completely excluded.²⁶ Some leading educators in public education take the position that God and divine authority are not needed. They want no appeal to any higher authority than that of man. They disclaim any cosmic authority.²⁷ Many hold, in the words of John Dewey, that "moral standards are derived from social customs."²⁸ Fortunate, indeed, are our teen-agers if they can attend our own Lutheran high schools, where their needs of guidance in Christian faith, attitudes, outlook on life, interpretation of life can be met, and they can be guided on the pleasant pastures of the Word of God day after day in every subject taught and in every situation of daily experience.

TEEN-AGERS NEED A CHRISTIAN HOME

God has never rescinded His instruction of old:

Hear, O Israel, the Lord, our God, is one Lord. And thou shalt love the Lord,

²⁶ Edwin H. Rian, *Christianity and American Education* (San Antonio: The Naylor Company, 1949), p. vii.

²⁷ This is the view of Boyd H. Bode. Cf. *Sunday School Times*, XC (February 14, 1948), 135, editorial by J. Oliver Buswell, Jr. Bode was formerly head of the education department of Ohio State University.

²⁸ John Dewey, *Human Nature and Conduct*, pp. 79—83, quoted by Joseph Ratner, *The Philosophy of John Dewey* (New York: Henry Holt and Company, 1928), p. 376.

²³ Mark 16:16.

²⁴ Eph. 2:8.

²⁵ Matt. 29:19-20.

thy God, with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house.²⁹

And the New Testament injunction is binding as long as the world shall stand: "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."³⁰ Fortunate, indeed, are those teen-agers who come from homes in which the family members are united in the faith in the one Lord and Savior Jesus Christ, in which the family worships together, prays together, feels not only the intimacy of the relationship of blood, but the ties of fellowship through the bond of faith in the Lord Jesus. The feeling of closeness between parents and children and the understanding of each other contribute greatly to a sense of freedom and ease and security in life that is so helpful in developing a healthy personality.

TEEN-AGERS NEED SYMPATHETIC UNDERSTANDING

Because of the trends in present-day culture we must become increasingly aware of the complexity of problems which confront today's young people in their daily life. Adult people must learn to understand the problems that confront youth and how young people feel about these problems. Adult people need to remember that young people do not have the years of experience behind them which the adults have. It will not do to bemoan conditions and attitudes

and to say: When we were young we were different. Adults must try to understand young people and supply the help and guidance they need. Adults should provide facilities for young people which will give opportunity for the development of a well-balanced personality. When young people become aware of the interest and understanding of adults, they will be more ready to listen and to accept suggestions which are made to them.³¹

We cannot merely pass a resolution in a board meeting or convention or conference saying no to a request of the young people and expect them to be satisfied. That does not convince youth that adults understand them and their views and needs, nor that they are sympathetically inclined toward youth. At times young people complain that they are met with a negative attitude on the part of adults, that they are given little guidance, but are then faulted if they do what adults consider wrong or not proper. Teen-agers should be guided much more than denied.

Teen-agers often show a very strong will. At times this characteristic may lead them to make an unwise choice. Then there often results a conflict of wills between adults and adolescents. It would probably be disastrous to the character of the teen-ager if his will were broken. "A strong, vigorous will is essential to a useful character." The will of the adolescent must be directed by those of greater experience and judgment to whom the young life is entrusted. The adolescent is likely to follow intelligent and

²⁹ Deut. 6:4-7.

³⁰ Eph. 6:4.

³¹ *Augustana Lutheran*, XCV (May 17, 1950), 17.

consistent use of suggestion and example. "He does not like to be bossed or ordered but he appreciates and responds to sympathetic co-operation and direction. We must respect the dignity of the personality of the adolescent."³² Herman Meyerhoff emphasizes this demand in the following words:

Christians will measure the worth of the human being reflected in the cost that Christ paid to redeem him from destruction. Surely, at Calvary we get the true view of the value of the human. . . . Man is a being of such tremendous worth, and human life is so significant because of its extension into eternity, that we dare never lose sight of this.³³

TEEN-AGERS NEED TO BE GIVEN RESPONSIBILITY

Perhaps another way of saying that the teen-agers need to be given responsibility is to say that they need to be trusted. If there is one thing the teen-ager resents, it is to be mistrusted. This attitude on the part of parents or other adults is liable to cause the teen-ager to do what he knows he should not do, and do it deliberately. He will justify his action by saying defiantly: "Well, that's what you thought I was doing, didn't you?"

Teen-agers want to help in the work of the Church. Said a fifteen-year-old girl to me a few weeks ago: "Why can't our Sunday school class take the teacher-training course, so we can teach in Sunday school?" Teen-agers want to prepare for more responsibility. They need to have things to do.

TEEN-AGERS NEED GUIDANCE TO DO MISSION WORK

Contrary to the thinking of some, the teen-ager is interested in religion. That is not the same as saying that he accepts without question all the teachings of his elders, but he likes to talk about religion. To bring people, bought with the blood of Jesus, into the Kingdom of God is the charge Jesus gave to His Church. These young people can help extend the Kingdom of God, and they are willing to do so, but they must be guided.³⁴

And perhaps this is as good a place as any to state that pastors must take time not only to address the many on Sunday mornings, not only to instruct the class, not only to lead the discussion in the society, but they need to take time also for the individual teen-ager, to guide his thinking, his attitudes, his actions, so that he becomes active in mission work in the right way. A. R. Kretzmann in his excellent address before the Epiphany Conference in Milwaukee in 1948 summarizes this relationship of our love to the individual:

It is a peculiar temptation of the clerics, because so much of their work is done in the quiet solitude of study or office, to believe that their main work is done there or to believe, that because their public appearances are attended by the many, that that is more important than the little time which they have for the individual and the few. Active love is the essential thing which guards us against the frustrations which are bound to come when we have set ourselves to reach people in the mass and forget that our primary work is to reach a person. Even preaching is, according to Phillips Brooks, "Truth, through a personality, to a person."

³² Cooper, p. 152.

³³ Herman Meyerhoff, "How a Christian Teacher Gains and Holds the Respect of the Pupil," *Lutheran Education*, LXXXVI (January, 1951), 219.

³⁴ *Ibid.*, p. 156.

Our people forget that, too. They feel that their relationship to anyone in the church is, after all, largely a corporate relationship, or an organizational one, or even a special kind of ecclesiastical relationship. They do not feel that it entails any kind of community interest or purpose. In fact, people who kneel side by side at the altar would do anything rather than meet at the same table for dinner that night.³⁵

Kretzmann lists a number of points when he urges that young people are missionaries:

I. Young People Are Missionaries Par Excellence

1. They are great missionaries because they are young.
2. They are great missionaries because they are undogmatic.
3. They are great missionaries because they are democratic.
4. They are great missionaries because they have fire.
5. They are great missionaries because they are indoctrinated.
6. They are great missionaries because they are strong.

II. Where Shall Our Young People Do Their Mission Work?

1. They should do their mission work in school.
2. They should do their mission work in their places of employment.
3. They should do their mission work in Sunday school.
4. They should do their mission work in the choir.
5. They should do their mission work in canvassing.
6. They should do their mission work in social calls.
7. They should do their mission work in vacation Bible schools.
8. They should do their mission work in counseling.
9. They should do their mission work in recreation.

³⁵ A. R. Kretzmann, "What Young People Do for the Church," *Today*, III (February—March, 1948), 87.

10. They should do their mission work in the Walther League.

11. They should do their mission work through their publications.

12. They should do their mission work in community service.³⁶

Youth does and will do what it sees its elders do with joy and love and zeal. Plans large enough and thinking great enough and leadership worthy enough are all in Christ and the Gospel. We follow where He leads—youth gladly goes along—and often leads the way!³⁷

TEEN-AGERS NEED SECURITY

Teen-agers need to have the assurance in the home that they are wanted, that they count, that they are loved, that they are liked, that their opinions and wishes are respected, that they have a place in the home, that they can count on their parents, and that their parents are helping them to take their place in life.

The feeling of security, of being wanted, must be given the teen-ager also in the Church, in the youth society, in the community, in the school. It helps to develop his personality and character, to give him that strength and hardiness, that poise and balance, which he needs for a healthy adjustment to life.

TEEN-AGERS NEED GUIDANCE
IN CHOOSING A VOCATION

Our Church needs ministers, teachers, secretaries, deaconesses, parish workers, missionaries, medical missionaries, nurses trained to teach in the mission fields. Are we encouraging our boys and girls to enter one of these callings or vocations? Are we taking time to speak to the individual boy and girl who seem to be promis-

³⁶ *Ibid.*, pp. 87—92.

³⁷ *Ibid.*, p. 92.

ing candidates for full-time service in the Church? Do we direct them to the respective office or school for full information?

Some of the churches have included a personnel secretary or a placement director in their program. The Luther League of the American Lutheran Church has salaried a personnel secretary with a desk in the youth office. He has catalogued the vocational interests of every young person in the Church and has given guidance to satisfy these interests. He also added placement service to his program, in order to guide the members of the American Lutheran Church to locations where their particular talents are needed. He has also sought to direct Lutherans to Lutheran communities. This program has now been placed in the hands of an assistant youth director. The Lutheran Brotherhood of the Evangelical Lutheran Church has included placement service on its program. It has a national office at 57 South Fourth Street, Minneapolis, and has an organization of placement directors in the circuits and districts. Other church groups have similar services. Should perhaps the Lutheran Church — Missouri Synod through the Walther League or the Lutheran Laymen's League investigate the possibilities of this service?

TEEN-AGERS NEED PREACHING GEARED TO THEIR NEEDS

Teen-agers need messages from the Word of God in their churches which are keyed to their needs, the needs they face in their daily lives. When pastors think of the teen-agers in their services, and most of these boys and girls come quite regularly, they are

more and more persuaded to use a language which is clearly and plainly in words which teen-agers can understand. Prayers will be more meaningful when a pastor remembers the needs of teen-agers. Mindful of the years which are before them, humanly speaking, rather than before himself, a pastor will rejoice to be able to give teen-agers something to live on by his preaching of Christ and Him Crucified.

TEEN-AGERS NEED A CHRIST-CENTERED PROGRAM

Our teen-agers then need a Christ-centered youth program, a program that will constantly direct them to Christ, give them the security of the Christian faith, and the experience of fellowship with Christian boys and girls. Teen-agers will then experience the joy of doing things together for Christ. They will learn how to grow up in Christ in all their activities.

TEEN-AGERS NEED COMPETENT LEADERS

Leading young people to get these blessings out of their program and their activities will be greatly helped if their leaders are trained in youth leadership. Amid the tensions, the influences of materialism and secularism of the day, the Church needs to give more than serious thought to helping its pastors, teachers, and lay counselors in the execution of the youth program.

TEEN-AGERS NEED TO ACQUIRE A RIGHT WORLD VIEW

Of course, it is necessary that they be instructed in the Word of God, that they know and believe in their Savior, that they understand and love

their Church, but they need also to be given a sense of values, to realize that the things of this life, money and the things money can buy, pleasures and the satisfaction of the senses, are not the lasting values. They need to be taught and given the opportunity to experience that the real values are the blessings which God gives to prepare us for a life pleasing to Him and for a life in heaven and the sharing of our joys in Christ with our fellow men. Teen-agers need to understand that the world is but a scaffold to serve God's purposes.

MEETING THE NEEDS OF TEEN-AGERS IS NECESSARY IN THE CHURCH

If we meet the needs of teen-agers with the message of the Savior whom we love and serve and whom they love and serve, and guide them according to the sure Word of our God, then our teen-agers are safe with their Savior, our Church is provided with servants of God, and the world is given that salt and light through our Christian teen-agers as God wants it.

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MUSIC DEPARTMENT

Edited by THEO. G. STELZER

A Choir for an Organ

Could it be? A choir for an organ? Some churches don't have them, organs — that is — or choirs either. Could they? Organs cost money. Choirs? Choirs consist of people. Where there are congregations, there are people. Where there are people, there could be a choir. A choir for an organ should be possible. But how?

We tried an experiment with a choir for an organ and made some interesting discoveries in worship. The evidence seemed to warrant passing the idea on to our readers. Let us look at the usual service.

In addition to the hymns, propers, and liturgy, the musical portion of the usual service consists of the prelude, the anthem, the voluntary, and the postlude. We have inherited the custom of restricting the choir to an anthem, or, perhaps, a sentence or proper, while the organ is favored three to one in prelude, voluntary, and postlude. As an organist on a good organ, I like it. As a choir-master, I wonder and reflect. As a worshiper, I am interested. What about churches where the good organ is missing? Is there a possibility of stereotypy even where there is a good organ? Can worship be made more conducive to worship by the occasional use of a choir in the musical portions usually assigned to the organ?

We secured the co-operation of our Concordia Chorale, the director of music, the pastors, the ushers, the elders, and the sexton to try the experiment: *a choir for an organ* in the free musical portions of the service.

Experiment 1: It was a Lenten service on a Wednesday evening at 6:30 o'clock. The sexton knew that the choir would sing a devotional setting of "Lord Jesus Christ, Be Present Now" before the ringing of the bells. As the solemn voices, with clear diction, fell from the balcony on the ears of the congregation, the hush of the evening worship hour resembled that reverence described in Isaiah 6. There was enough variability in the rendition to hold the attention: stanza 1, a mixed six-part setting; stanza 2, women's voices in three parts; stanza 3, the male section; stanza 4, full choir in six parts. Then the church bells rang.

A choir number for an organ prelude, "O Gladsome Light," in F major by Heckenlively, followed by "Jesus' Cross, the Death and Pain" in D minor by Gumpeltzhaimer, led the worshipers through a musical experience to the foot of the cross, ready to join in the hymn accompanied on the organ.

The Order of Vespers and the Lessons followed. The anthem was "Go to Dark Gethsemane," a setting similar to the first one described. Then

came the "Agnus Dei" by the congregation and the sermon by the pastor.

The ushers had agreed to come forward to receive the offering while the choir would take the place of the usual organ voluntary. The worshipping congregation, however, might have construed the passing of plates during the choir number as disturbing and improper. Therefore the organ introduction to the anthem "O Man, Thy Grief and Sin Bemoan" by R. E. Williams was extended until the ushers were well forward. The reverent attention given and the effect of these words in this musical setting clearly revealed the possibilities of using a choir for an organ. This was the preparation for the closing prayers and hymns.

After the benediction and closing stanza, the choir sang Adam Geibel's: "Savior, blessed Savior, Hear our humble pray'r. Pardon our transgressions; Keep us in Thy care."

As the orderly ushering-out began, the organ introduced the postlude, sung by the choir: "O Sacred Head, Now Wounded" by Bach.

We timed it. The service lasted an hour. The free musical portions sung by the choir had not been longer than the usual organ numbers. What was the worship effect?

There is something greater than a compliment. There are ways in which pastors, members, colleagues, and worshipers can convey the deep impressions such a service can give. We called it an experiment in the good, dignified sense of the word. The results warranted trying it again in a November Matin service.

Experiment 2: It was Lutheran Education Week in this congregation. Again, the full co-operation of the pastor, liturgist, and visiting preacher, the director of music, the ushers, elders, and sexton had been secured. Again, the choir, this time consisting of seventy-seven voices in the Concordia Chorale, sang the musical portions usually taken by the organ.

The prayer before bells was Bach's setting of "Lord Jesus Christ, Be Present Now." After bells the invocation-prelude was "Breathe on Me, Breath of God" by Leland Stateren. The Order of Matins, hymns and lections, was used as always. The anthem, because of the proximity to Luther's birthday and Lutheran Education Week, was "Thy Word is a Light" by Haydn Morgan, a tremendous challenge to all believers. The worshipers were ready for the sermon.

Again, care was exercised during the organ introduction to have the ushers well in position to receive the offering before the choir began the voluntary anthem "To Thee, the Lord of All" by Carl Mueller.

The Benedictus, prayers, and closing stanza were followed by the choir in "Abide, O Faithful Savior" by Bach, the last stanza only. As the congregation was ushered out, the postlude, briefly introduced by the organ, was sung by the choir: "Blessing and honor and glory and power" by R. E. Marryott.

Again, the timing was on the minute of an hour. How was it received by the worshipers? We feel assured to draw the following conclusions:

1. Worshipping is a conscious act of

- the believer. It is stimulated in its reverence and intensity by the presence of others who have come to the house of God for reasons of corporate worship.
2. This conscious act can be held at a higher level of attention when the order of service is challenging but not disturbing.
 3. The use of a choir for an organ in the free musical portions is a welcome, effective variable in the otherwise orderly set pattern of a liturgy.
 4. The *words* sung by the choir, clearly understood by the worshipers, enrich the musical offerings of the day.
 5. The members of the choir derive valuable and vital blessings from their active participation in so exacting a worship schedule.
 6. The reacting congregation shows unmistakable interest and appreciation.
 7. We may, therefore, conclude that it is entirely proper and possible to use a choir effectively in the free musical portions of the service, be the organs what they may. God is glorified. The worshipers are edified.

CAN FACTS EDUCATE? — An editor often assumes that information can correct errors of judgment and ignorance. He thinks, "People would see things our way if they just had the facts." Or he thinks, "If we can get our arguments before the people, they will see how logical our arguments are — and they'll at least be sympathetic if not in actual agreement with us."

These assumptions are not entirely valid, and they demand some mighty serious qualification.

- a. Some persons will successfully resist your efforts to inform them.
- b. Persons tend to read about what they're already familiar with.
- c. They tend to read what they agree with.
- d. They tend to interpret information and argument in such a way that this material bolsters attitudes they already hold.
- e. In short, while information may reduce the number of persons not having an opinion, it might well simply harden existing attitudes — without changing them. — *Edpress News Letter*, October 15, 1953.

SOURCES OF STRENGTH. — While the marvelous achievements of this nation are frequently attributed to an abundance of natural resources, material success in America has by no means been due solely to a great natural depository and a favored climate. Peoples and nations of other countries have likewise been so privileged but without equal result. American wealth and power are due not only to what our forefathers found here but to the qualities and efforts they have applied to their inheritance. The traits that have contributed so materially to our greatness as a people and as a nation are personal traits, traits that must be consciously formulated and cultivated. One of the purposes of the modern public school is to keep these traits productive and vigorously alive. Our philosophy of education does not regard the three R's as the whole of education, important though the tool subjects are and always will be. We place great emphasis upon initiative, self-reliance, creativeness, and imagination, all of which have meant so much to the material success we enjoy.

HAROLD C. HUNT

LUTHERAN EDUCATION ASSOCIATION

Publication Plans. — The Editorial Committee reports that two monographs a year, through October of 1956, have been assigned to various writers. The committee has attempted to find vital educational topics as well as writers who have something to say.

The L. E. A. objectives include the dissemination of research by Lutheran scholars. The monograph schedule is not so rigid as to exclude any important piece of research of which we may be unaware. The committee asks teachers' conferences, local or district, and also degree candidates to submit papers and theses. Although publication cannot be guaranteed, the committee promises careful scrutiny and evaluation. Send your manuscripts or ideas to Editorial Committee, Lutheran Education Association, 7400 Augusta Street, River Forest, Ill.

A Job Well Done. — The L. E. A. representatives in the various Districts of Synod are to be congratulated for an excellent job of presenting the association to District conventions. The financial secretary reports a steady rise in membership. Watch future issues of LUTHERAN EDUCATION for the names of representatives in your area.

More Progress. — The National Lutheran Parent-Teacher League, a division of the L. E. A., reports continued gains. The months of October and November brought 44 inquiries regarding the services of the P. T. L. division.

Rev. Walter Maas, Indianapolis, Ind., a member of the P. T. L. council, has prepared a brochure containing full information of the new unit. Each organized parent group in Synod will receive copies of the brochure. We quote a few excerpts:

What Are the Services Which the National Lutheran Parent-Teacher League Renders?

1. For those who as yet have no parent-teacher-organization —

It provides ideas and procedures for organizing, conducting, and promoting

Parent-Teacher Leagues for Lutheran elementary school, Sunday school, and high school groups.

2. In the interest of more helpful and generally worth-while meetings —

It supplies a new packet of materials each year for use in preparing a parent-education program, including suggestions and helps for conducting such a program.

3. To enliven and enrich your meetings — It issues a descriptive list of audio-visual aids which are particularly beneficial to parent-teacher groups.

4. For the general benefit of affiliated groups and their individual members —

It publishes a monthly bulletin which gives an opportunity for an exchange of P. T. L. ideas, as well as presentation of pertinent articles of interest to parents and teachers.

5. To aid you in solving your P. T. L. problems —

It sponsors a Parent-Teachers League problem clinic.

6. To provide opportunity for Christian growth and fellowship —

It conducts an annual convention as a part of the Lutheran Education Association convention.

Parent-Teacher League Materials. — The 1953—54 packet of materials includes:

4 copies of *Making Home Life Christian* (Parent Guidance Series No. 2)

1 copy of *Building a Christian Home* (Published by Boardman Press)

1 copy of *Principles of Personality Building for Christian Parents* (By C. B. Eavey)

4 copies of P. T. L. news letter.

Extra bonus for new group memberships include:

Leading Parents Groups by Evelyn Millis Duvall

Your Child and You (Parent Guidance Series No. 1)

Parish-School-Home Co-operation (1952 L. E. A. yearbook, which includes a Parent-Teacher League constitution)

How to Join. — Membership is open to parent-teacher organizations in any congregation within the Synodical Conference. The amount of the annual group membership fee is optional with each group. An amount of \$15 or more is suggested. Write:

National Lutheran Parent-Teacher League,
7400 Augusta St., River Forest, Ill.

Personal Note to All Board of Education Members. — Has your board considered sending a member of your school staff to the 1954 convention of the Lutheran Education Association? Bring it up in the next meeting. The 1954 convention will be held in St. Louis, Mo.

PEN SWIPES

● Francis Bacon said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." He should have added that some should be made a part of the refuse.

● Just before the late Commissioner of Education Dr. Lee M. Thurston died, he sought to dictate this memorandum to his nurse, "We must have more patriotic pictures in our schools." How true! And we must have more religious as well as patriotic pictures in our Lutheran schools. As the furnishings of a home should reflect the personalities of the occupants, so the pictures in a school should help to identify its purpose. It is a common experience on entering a school building to be reminded of the opening lines of an old song:

In the prison cell I sit,
Thinking, mother dear, of you
And the bright and happy home so far away.

● Do you remember the old story about the man, boy, and donkey who went to town? Whatever arrangement they made with regard to riding and walking failed to meet with public approval. Now International News Service reports a similar story about three cell mates in an East Germany Red prison. The first reported that he was jailed for absenteeism. The second said that he went to work ahead of time and was accused of spying. The third reported for work precisely on time. He was charged with owning a Western watch.

● When President Eisenhower addressed the American Council on Education on October 8, 1953, he said in part:

"It is not enough that we merely know where another nation lies. It is not enough that we know something of their institutions, their history, their traditions. We must gain some understanding of those people as such. I have never forgotten my shock, once, when I saw a very modern-looking village deserted in a far corner of Africa. It had been deserted because the builders put running water into all the houses. The women rebelled, because there was now taken away from them their only excuse for social contact with their own kind at the village well. I suddenly understood that I didn't understand others. I had been guilty of the very great error of putting into their minds and hearts the same aspirations, the same kind of desires that I had. And it simply isn't so."

In the interest of improved understandings, the President suggested that there be a greater interchange of students and professors. His proposal has some merit, no doubt. However, it is quite evident that the basic need is more and better training in geography.

● The National Association of Music Therapy suggests that music can help fight juvenile delinquency. The technique is to be tested in schools and recreation centers. But who is going to corral the mischief makers and keep them under control during the treatment?

CURRENT BOOKS AND PERIODICALS

Listing of a title does not constitute unqualified endorsement.

Your public library will gladly co-operate in making many of the books available to you.

The prices listed are the current list prices.

Contributors: Palmer Czamanske, Elda Dorow, Herbert H. Gross, Arvin Hahn, John W. Klotz, Eleanor Kressman, Martin E. Marty, Don Meyer, Elfrieda Miller, Martin C. Pieper, E. H. Pittelko, Alfred F. Schmieding.

BOOKS

RELIGION

ELIJAH THE TISHBITE. By F. W. Krummacker. Translated by R. F. Walker. Grand Rapids, Michigan: Zondervan Publishing House. 310 pages. \$2.95.

This book is a translation from the German. However, one does not get the feeling this book is a translation, for the style is lucid and easy. The author uses the Bible for his material and further expands the life of Elijah. His reverent use of the Bible and his portrayal of the prophet makes one feel he is close to this great man of God. *Elijah* can be classified as biographical and devotional in character. Interestingly, the author builds up the chapters, a few excepted, into triads and concludes each one with a gentle exhortation and application. The section on early seminaries is instructive. *Elijah*, while not a must, is nevertheless recommended for the pastor and teacher because it will buoy up one's faith and give one that needed spiritual tonic.

E. H. P.

THE NAMIC PHILOSOPHY. By John Embry. New York: Philosophical Library, 1951. 238 pages. \$3.75.

This is a book in the field of the philosophy of religion. The term "namic" (an ill-chosen one) means "action" and refers to a "unity of force transcending the limitations of phenomenal particulars, in which the ultimate relations of such particulars obtain" (p. 3). This definition places the author in the tradition of the objective idealists, but with the added twist of dealing with the idea of God in terms of force rather than being.

The argument is sparse and many of the crucial problems are either omitted entirely or treated too briefly to be of value. Most of the book is a rather meaningless meandering through the history of thought to spot those who apparently agree with the author. The last six chapters deal with the Scriptures, but here, too, the author selects only such passages as seem to confirm his thesis. The book is important only as a warning of its failure, the result of taking an arbitrary and individualistic attitude toward both the Scriptures and what men have thought about it.

D. M.

EDUCATION

THEY LEARN WHAT THEY LIVE. By Helen G. Trager and Marian Radke Yarrow. New York: Harper and Brothers, 1952. xvii and 392 pages. \$4.50.

This book is a study of "Prejudice in Young Children" based on a project carried on over a period of three years in selected public schools in Philadelphia. It is concerned with prejudices of children in kindergarten and grades one and two relative to white and colored people, Protestants, Catholics, and Jews. The project was conducted with selected groups of teachers, children, and parents.

The findings are somewhat disconcerting. They reveal that young children already at an early age adopt stereotyped views about persons of different color and religion. The sources appear to be the home and the community.

Teachers were not generally aware of the prejudices in children. The project shows

that the attitudes of children in school can be modified. Parents seem even to expect the school to attempt modification. But the homes are more resistant.

All in all, it appears that we still have a long way to go to remove prejudices from our homes, schools, and communities. The book indicates approaches to the problem which appeared to have moderate success. It also cautions against interpreting superficial signs as actual achievements.

If the reader can wade through the details of the earlier chapters, he will find the concluding chapters tangibly rewarding. A. F. S.

THE SERMON ON THE MOUNT for the Flannelboard. By Ilse Lefton Schlaitzer, Author — Mirabel Young, Illustrator. Harrisburg, Pa.: Christian Publications, Inc., 1952. Packet. \$2.75.

The packet contains a ten-lesson visualized course of study on the Sermon on the Mount adapted for the intermediate and senior age child. There are 32 suede-o-graph sheets of brightly colored illustrations included in the packet. A booklet gives a clear exposition of the lessons and weaves examples of everyday Christian living into the ten stories. Arrangements for cutouts of each lesson are also given. This is an excellent visual aid for children whereby they are helped to understand the true spiritual meanings of Jesus' great Sermon on the Mount. E. M.

SOCIAL SCIENCE

INTRODUCTION TO MODERN ECONOMICS. Edited by Leland Robinson, John F. Adams, and Harry L. Dillin. New York: The Dryden Press, 1952. 952 pages. \$5.75.

SELECTED READINGS IN MODERN ECONOMICS. Edited by Asher Isaacs, C. W. McKee, and R. E. Slesinger. New York: The Dryden Press, 1952. 695 pages. \$3.25.

STUDENT WORKBOOK IN MODERN ECONOMICS. By Asher Isaacs, R. E. Slesinger, C. W. McKee, and W. C. Bradford. New York: The Dryden Press, 1952. \$2.50.

A TEACHER'S MANUAL IN MODERN ECONOMICS. By Asher Isaacs, R. E. Slesinger, C. W. McKee, and W. C. Bradford. New York: The Dryden Press, 1952.

This material represents a most thorough coverage of the introductory phases of economics. It is well organized, interestingly written, and attractively presented. In the text, sections treating "Economics of International Relationships," "The Role of Government in Economics," and "Comparative Economic Systems" provide necessary background for the student of political science, world history, and geography as well as economics. Thirty-one individuals have contributed various chapters dealing with their specialty, but the editors-in-chief have been quite successful in integrating the whole.

The mass of material in the text, readings, and workbook combined is suited for a year's course on the subject. An attempt to cover the subject matter of the text alone in one quarter or semester would be difficult. A. H.

SCIENCE AND MATHEMATICS

THE CREATION: FACTS, THEORIES, AND FAITH. By Theodore L. Handrich. Chicago: Moody Press, 1953. 311 pages. \$3.95.

This book should be helpful in solving some of the supposed conflicts between science and Scripture, particularly in the field of geology. Numerous quotations present the views of recognized scientists. Almost every page has at least one such quotation. Coal, continental glaciers, the uranium time clock, lava flows, submarine canyons, and laminations receive major attention. The chapter on the uranium time clock is especially good.

One hesitates to criticize the book adversely lest the faults be emphasized and the contribution ignored. However, it seems to the reviewer that the title is somewhat misleading. The book deals more with the specific problem of the age of the earth rather than with the general problem of Creation. The reviewer does not share the author's opinion that the days of Genesis may have been long periods of time, nor does he believe

that there is a place in Scripture for the Reconstruction Theory. It seems, too, that too much reliance is placed on the theories of Velikovsky, many of which have been shown to be incorrect. It is disturbing to find that most of the references in connection with organic evolution are to books which were published before World War II. Other books, too, to which reference is made are out of date.

Some of the statements regarding evolution do not properly present modern evolutionary thinking. On page 61 we are told that Darwinism is not as popular as it was in the days immediately following Darwin, and two statements from books published in 1927 and 1929 are quoted in substantiation. Actually a modified form of Darwinism is still the prevailing theory of evolution today. In the second paragraph of page 277 Lamarckianism is presented as the prevailing theory of evolution. While there is much Lamarckian thinking in evolution and while there have been some pleas for a re-examination of Lamarckianism, it has been generally rejected.

There are a number of minor statements with which the reviewer is not in agreement. At the bottom of page 55 the author speaks of proteins when he means amino acids. It would seem difficult to find support for the idea that man's intellect has risen above the laws of nature (p. 63). The statement at the bottom of page 83 implies that changes are possible in the dominance of genes: the evidence for this view is very meager, and the reviewer questions very much its validity. The description of genetics in the first full paragraph of page 278 is unclear, and what the author appears to be saying is incorrect. Corals are not limited to tropical waters today (p. 160).

All in all, though, the book is worthy of a place in the teacher's library. J. W. K.

CHILDREN'S BOOKS

MARTIN LUTHER. By May McNeer and Lynd Ward. New York: Abingdon-Cokesbury Press, 1953. 96 pages. \$2.50.

"The cart bounced and rolled along the rough road into a forest. In the deep shade of old trees arching over the roadway there was the song of birds. Martin was almost asleep in the straw. A sudden noise of horses' hoofs made him sit up in alarm. A troop of armed men dashed from among the trees. The frightened driver of the cart pulled up and stopped."

So May McNeer writes of Martin Luther's journey after the Diet of Worms, the journey on which he was kidnaped by friends. Her intent is to bring vividly to the child-reader's mind the setting of an important event in the life of her subject.

For the first time a full-scale biography of Luther scores high in readability for children of ages 9 to 13. The simple, boldly interpretative pictures by her husband add much to May McNeer's text. Emphasized in both text and pictures are Luther's love of music, of Bible-reading, of joy.

In this new *Martin Luther* and in *Edna and Howard Hongs'* and John Ellingboe's *The Boy Who Fought with Kings* (Augsburg Pub., 1946, \$2.00) (for ages 10 to 14), children of today have two treasures to look at and to read.

JESUS, THE LITTLE NEW BABY. By Mary Edna Lloyd. Pictures by Grace Paull. New York: Abingdon-Cokesbury Press, 1951. 24 pages. \$1.00.

The story of Jesus' birth is told in simple, rhythmic prose. Read aloud to a pre-school child, the book will bring to the little boy or girl the joy of recognizing a familiar Baby. P. C.

KISH OF INDIA. By Mildred Houghton Comfort. Chicago: Beckley-Cardy, 1953. 128 pages. \$1.60.

In this story of Kishori, a young Indian boy of today, village life of modern India unfolds. His everyday experiences are used to provide a setting for teaching interesting facts of India . . . its houses, clothing, customs, and religious life. Mrs. Comfort also includes its political life as she describes the creation of the new nations of India and

Pakistan and the leadership of Gandhi. The author has cleverly used fiction to disguise these lessonlike facts. To add further interest for the reader, a thread of mystery has been added: a stolen maharaja's ruby!

The vocabulary and understanding level has been kept within the range of Grades Five to Seven. But in order to provide an Indian atmosphere, many unfamiliar Indian words have been added. This feature tends to make it difficult for the reader to grasp the plot of the story. The difficulty is recognized, however, in that the book is provided with a listing of difficult words with the proper pronunciation and definition added.

Appropriate illustrations by Arthur Paul bring out the spirit of the Orient. Well-chosen photographs are also included to provide up-to-date glimpses of life in all parts of India.

A fascinating plot, interesting facts about modern India, plus well-chosen illustrations make this book a worth-while addition to the reading list of any middle-grade child.

El. K.

YOUTH WORK

101 BEST PARTY GAMES FOR ADULTS. By Lillian and Godfrey Frankel. New York: Sterling Publishing Co., 1953. 128 pages. \$2.00.

The fun that the authors stated they had in selecting these games is reflected in the highly entertaining manner in which they describe these "101 best." The fun is contagious, and the reader soon begins to doubt the correctness of the popular opinion that parlor games are passé.

The fun is not limited to parlor games, however. There are also games for picnics, for church socials, for clubs, and even for traveling, all explained in a concise and readable style and often humorously illustrated. There are games of all types: mental games and puzzlers, active games, games requiring (or developing) dramatic talent. Especially good are those designed as icebreakers.

Although the title states that these games are intended "for adults," many of them are suitable for teen-agers and such groups as Junior Walther Leagues.

These games were selected because they passed the test for enabling people to have fun by making their own. In a time when fun has largely become a commercial product, this book will be a practical item in anyone's recreation budget.

E. D.

PLANNED PROGRAMS FOR JUNIORS. By George F. Santa. Grand Rapids, Michigan: Zondervan Publishing House, 1953. 28 pages. Paper cover. 50 cents.

This book includes a series of Bible verses to be learned as qualifications for advancement from a Private up to a Five-Star General Army style, also five short skits which make much of "Soldiers of the Cross" motifs. It is not particularly suited to Junior work in any of the customary organizations of the Lutheran Church—except, conceivably, the Boy Scouts, who are doing enough promoting on their own. One might also question the motivation for learning involved and the completely "militarized" program. The soldierly metaphor has Pauline sanction, but is easily overdone. These programs are evidence of that.

M. E. M.

AUDIO-VISUAL AIDS

AUDIO-VISUAL MATERIALS, THEIR NATURE AND USE. By Walter Arno Wittick and Charles Francis Schuller. New York: Harper and Brothers, 1953. 564 pages. \$6.00.

Walter Arno Wittick is Director of the Bureau of Visual Instruction of the University of Wisconsin and Charles Francis Schuller is Director of the Audio-Visual Center of Michigan State College. This volume was developed during the nine years that the authors worked together at the University of Wisconsin, training teachers in the use of audio-visual materials.

One of the unique features of this book is the use of many pictures and illustrations with pertinent paragraphs of identification and explanation. Pictures and text complement each other very well.

The chalkboard, flat pictures, graphics, bulletin board, globes, maps, objects, radio, recorders, projectors, and television are some of the enrichment materials discussed and illustrated in the 564 pages. Our classroom teachers should find many helpful suggestions in the text proper as well as in the added activities.

At the end of each chapter there are short bibliographies referring the reader to other reliable sources.

M. P.

RECENT ARTICLES

"HOMEWORK THAT TEACHES." By John E. Corbally, Jr. *NEA Journal*, November, 1953. Pages 477—478.

Opinions on homework vary considerably. Much has been written on the subject in recent years. This is another contribution which deserves attention. A few key thoughts are the following:

1. Homework should be regarded as part of the teaching process, as distinguished from the testing process.
2. Teachers must explain to students why they are making the assignment.
3. Providing answers has the advantage of placing a premium on method, in science and mathematics, particularly.
4. Individual differences should be taken into consideration in homework.
5. Homework has diagnostic value.
6. Homework should be checked by the teacher.
7. "Idle hands are no more useless than busy hands doing work that is pointless and unproductive."

"MASS MEDIA IN THE CLASSROOM." By Harold Huseby. *Education*, October, 1953. Pages 73—80.

The author demonstrates that the scope of mass media is staggering. Over 52 million copies of newspapers are printed in the United States every day. Over 36,000 radio programs are broadcast daily. In some densely populated areas there are more television sets than bathtubs. About one half the adults see a motion picture at least once every two weeks, and about two thirds read one or more magazines regularly. About 90 per cent of the adults read a newspaper and listen to a radio every day.

It is apparent that teachers must know something about the nature, scope, and influence of mass media. They should know how to use mass media as tools to supplement established classroom reading.

Yes, there is much more interesting and useful information in the article.

"A STUDY OF THE REACTIONS OF FORTY MEN TO TEACHING IN THE ELEMENTARY SCHOOL." By Dorothy Rogers. *The Journal of Educational Sociology*, September, 1953. Pages 24—35.

Since there are many male teachers in the Lutheran elementary schools, this article should offer a special appeal.

How do male elementary school teachers feel about their status? Here is a sampling. About 90 per cent are proud of their jobs, but only about 50 per cent are sure they want to remain in the profession. Practically all feel that more men are needed in the elementary schools. They do not regard themselves as better teachers than women. However, they do not want women as principals. They have no feeling of social inferiority in the community. Men are of the opinion that they should receive extra pay for extra services usually required of them. They consider money a good morale booster. Do you want to know more about it? Then read this interesting article in spite of the limited sampling.

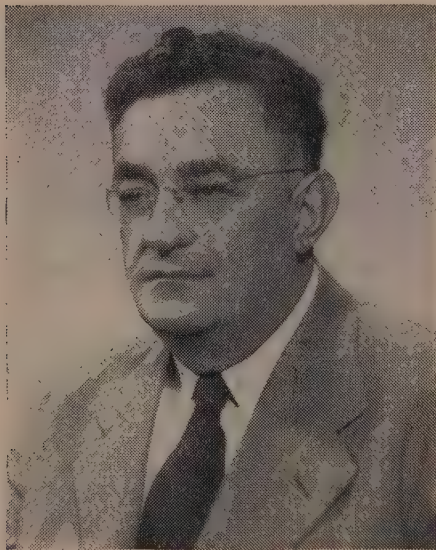
H. G.

NEWS AND NOTES

OUR SEMINARIES AND COLLEGES

CONCORDIA TEACHERS COLLEGE RIVER FOREST, ILL.

President Klinck Accepts Call. — Dr. Arthur W. Klinck, president of Concordia, has accepted a call to serve as Professor of Historical Theology at Concordia Seminary, St. Louis, Mo. His release was granted by



the Board of Control in a special meeting on Wednesday, November 11. He will assume his duties at the seminary at the beginning of the second semester.

Dr. Klinck began his Concordia presidency in October, 1939, and guided the growth of the institution from a high school-junior college with 381 students to an accredited senior college of 638 students. During his period of leadership Concordia received accreditation by the North Central Association of Colleges and Secondary Schools.

While serving as president, Dr. Klinck also taught courses in Bible and Ancient History. He is presently serving as a mem-

ber of the Synodical Committee on Sunday School Teacher Training and as a member of the Central Editorial Committee of LUTHERAN EDUCATION.

The Board of Control of Concordia has appointed Dr. Alfred Schmieding, academic dean, to serve as acting president of the college.

Teacher Training Meeting. — Representatives of Synod's terminal teacher training colleges and co-operating junior colleges met in the Student Union on December 18 and 19. The two-day meeting, sponsored by the Board for Higher Education, was planned by a committee made up of members of Concordia, Seward, faculty. Among the papers presented were "Teacher Certification," "Teacher Supply and Demand," "Colloquy for Men," and "Conversion Programs for Women."

Religious Art Display. — "Living Christian Art," an interdenominational exhibition by religious painters, sculptors, craftsmen, and architects, was on view in the Student Union during the last week in November. Discussion leaders for the event were Rev. Martin Marty, assistant pastor, Grace Lutheran Church, River Forest; Siegfried Reinhardt, and his wife, Harriet Youngman Reinhardt, St. Louis, Mo.

The display was sponsored by the Student Cultural Affairs Committee. The Rev. Don Meyer is faculty adviser to the group.

CONCORDIA TEACHERS COLLEGE SEWARD, NEBR.

Activities of Faculty Members. — Miss Willa Koenig, dean of women of Concordia Teachers College, was elected president of the Nebraska Association of Deans of Women and Advisers to Girls at their annual meeting, Saturday, November 7, held at Creighton University in Omaha, Nebr. Miss Koenig, a past vice-president, succeeds Miss Selma Hult, assistant principal of Whittier High School in Lincoln.

Mr. Reinhold P. Marxhausen, director of

the Art Department at Concordia Teachers College, Seward, was the juror for the 1953 All-Nebraska Art Show, which was judged Saturday, October 31. The show is co-sponsored by the Lincoln Artists' Guild and the Associated Artists of Omaha and is shown at Morrill Hall, University of Nebraska Art Galleries in Lincoln, from November 8 through December 8.

L. G. Bickel, acting president of Concordia, and Glenn Einspahr, director of public relations, attended the joint conference of District VIII of the American College Public Relations Association and District VI of the American Alumni Council in Ames, Iowa, December 6—9. The three-day conference program included panels and workshops covering phases of alumni and public relations work. Presiding at a special panel was Arthur Brandon, director of Public Relations of the University of Michigan. As a special conference feature the public relations men sought to discover what appeal their promotional efforts have for high school seniors. The panel "What Do High School Seniors and Counselors Want to Know About College?" was made up of a high school guidance director, three high school seniors, and a high school principal.

Installation Service. — The installation of two associate professors and the induction of three men into the teaching ministry of our Church took place in a special service at St. John's Lutheran Church in Seward on Sunday morning, November 15. Two of the men are members of the faculty of Concordia Teachers College and three are Concordia High School faculty members.

Dr. Alfred O. Fuerbringer, president of Concordia Theological Seminary in St. Louis and immediate past president of the Seward institution, preached the installation sermon on the theme "Four Freedoms of Faithful Faculty Members." He chose as his text the words of Scripture found in 1 Peter 5:6, 7 and 9, 10.

The first freedom that Christian faculty members have, said Dr. Fuerbringer, "is the freedom to humble themselves under the mighty hand of God." He drew examples from the Bible to show how glorious it is to acknowledge the guiding hand of God and the importance of His blessings. The

second freedom that is ours is the "freedom from fretting." This freedom the Lord gives in the words "Cast all your care upon Him, for He careth for you." He listed as the third freedom "the freedom to fight." This is the freedom to strive for that which is right and to war against the ignorance that is so prevalent in this world. Finally, there is "the freedom to enjoy the fruits of victory." Through persistence, patience, and faithful work, teachers will be recognized because they devote themselves to duty.

The Rev. O. A. Graebner, a member of the Board of Control of Concordia Teachers College and pastor of Trinity Lutheran Church in Grand Island, read the order of installation and announced that Thomas H. Langevin had been elected to an associate professorship in the field of history at Concordia and that Martin J. Maehr is now associate professor in the field of education. Thomas Langevin is a graduate of the University of Nebraska. He holds the Doctor of Philosophy degree with a major in history. He has been on Concordia's faculty since 1951. Martin J. Maehr has completed his class work for the Doctor of Philosophy degree at Nebraska University with a major in educational psychology. He was principal of St. John's Lutheran School in Seward prior to his coming to the Concordia faculty in 1951. He has taught in Lutheran elementary schools in Oklahoma for fifteen years. He is a native of Fairmont, Okla., and an alumnus of St. John's Academy at Winfield, Kans.

Dr. L. G. Bickel, acting president, inducted Walter Hardt, Paul W. Nesper, and Frederick Telschow into the Lutheran teaching ministry and stated that these men were received by means of a colloquy. Nesper is principal of Concordia High School, Hardt is a coach, and Telschow is a member of the high school's music faculty.

CONCORDIA COLLEGE ST. PAUL, MINN.

Sixtieth Anniversary. — Our St. Paul Concordia has served the kingdom of God and our Lutheran Church — Missouri Synod for a period of sixty years. In 1952 our faculty decided that this event should be observed. Beginning with the commence-

ment in June, the faculty, students, graduates, and friends stressed the event itself because that commencement brought to a close the sixtieth year of Concordia's existence. At subsequent gatherings, also in chapel talks, the event was stressed.

On November 15 of this year a special service was conducted in which a large group of people assembled to voice their gratitude to God, who made it possible to establish this college, and under whose guidance, blessing, and protection it has served His Church not only here in the northwest of our land, but even on every continent. The speaker at this service was President Walter F. Wolbrecht of St. Paul's College, Concordia, Mo. He stressed the benign blessings that God has granted this institution.

Concordia College here at St. Paul was opened on September 13, 1893, with a divine service in Zion Lutheran Church. The Rev. Walter von Schenk delivered the sermon, and Pres. Frederick Pfothner gave an address in which he outlined the purpose of this college and the means and methods by which this purpose can be successfully achieved. For one year the institution was housed in two buildings near Zion Church. In 1894 the present campus was purchased, together with the five buildings that were on it. A gymnasium was built in 1911 and was dedicated in January, 1912. The administration building, the dormitory south of it, the refectory, the library, the Lutheran Memorial Center, have all been erected since 1918. One of the original five buildings, a frame structure, had to be removed. The refectory now stands on the place where once the frame building stood. The other four buildings have been remodeled during the last six years and will serve for years to come.

In connection with the service commemorating the sixtieth anniversary of Concordia College, a meeting was arranged for the purpose of considering and studying the future program of our entire ministerial and teacher training program. This meeting was held on Saturday, November 14. In attendance were representatives from our two seminaries; from our two teacher colleges;

from Concordia, Mo.; Winfield, Kans.; Milwaukee, Wis.; and St. Paul.

The following program was before the meeting:

9:00 A. M.

I. MORNING DEVOTION

II. INTRODUCTORY REMARKS by President Walter F. Wolbrecht, St. Paul's College, Concordia, Mo.

III. PANEL DISCUSSION: The Junior College Curriculum.

In the light of the purposes of the whole program of ministerial training,

1. (a) What should we expect the entering freshman to be?
(b) What should we expect the Junior College graduate to be?
Professor Paul F. Koehneke, Milwaukee
2. (a) What should we expect the entering freshman to know and to be able to do?
(b) What should we expect the Junior College graduate to know and to be able to do?

Dr. Theodore G. Stelzer, Seward

3. What kind of Junior College curriculum will best serve to help bring about these ideals?

Dr. Walter H. Wente, Winfield

IV. OPEN DISCUSSION

1:30 P. M.

I. AFTERNOON DEVOTION

II. PANEL DISCUSSION: The Senior College Curriculum

In the light of the purposes of the whole program of ministerial training,

1. What should we expect the Senior College graduate to be?
Jan Pavel, Instructor, Saint Paul
2. What should we expect the Senior College graduate to know and to be able to do?
Dr. Martin H. Scharlemann, Saint Louis
3. What kind of Senior College curriculum will best serve to help bring about these ideals?

President William A. Poehler, Saint Paul

III. OPEN DISCUSSION

CONCORDIA COLLEGE

MILWAUKEE, WIS.

Faculty Activities. — Prof. Paul F. Koehneke was elected president of the German section of the Modern Language Teachers Association of Wisconsin on November 6.

President Walter W. Stuenkel and Professors E. A. Jenne, P. F. Koehneke, and A. C. Rehwaldt attended the November 14—15 meeting of educators at Concordia College, St. Paul, Minn., to discuss cur-

riculum objectives for the training of ministers and teachers.

On November 8, President W. W. Stuenkel delivered the principal address at the Martin Luther banquet of Pilgrim Lutheran Church in Milwaukee. On November 22 he spoke on "Christian Men in Rural America" at a Lutheran Laymen's League seminar in Decatur, Ind.

Bequest and Scholarships. — A \$4,000.00 bequest for the college has been received from the estate of the late Alfred L. Hattstaedt, brother of Dr. Edwin Hattstaedt and son of the late Dr. Otto Hattstaedt.

Eldor Harmann, senior in the high school department, received the 1953 award of the annual Falk Corporation Scholarship Program. The award, involving an initial grant of \$500.00, includes a maximum grant of \$2,000.00 if the winner does consistently good work during the four college years.

The Edgar A. Stubenrauch scholarship fund was created on November 6 by Mr. Stubenrauch, well-known architect and prominent Lutheran layman of Sheboygan, Wis. Mr. Stubenrauch stated that the fund is to provide a scholarship and grant-in-aid "for worthy students who are preparing themselves at Concordia College for entrance into the ministry of The Lutheran Church — Missouri Synod or of the Evangelical Lutheran Joint Synod of Wisconsin and Other States." To establish the fund, Mr. Stubenrauch presented the college with a gift of \$5,000.00. Although the fund was created to honor the memory of Michael and Paulina Stubenrauch, the architect's parents, the purpose of the fund looks ahead to a specific goal in future synodical relationships. Article Seven of the Declaration of Trust states: "In perpetuating the memory of the donor's deceased parents, it is his ardent hope that by the grace of God two great Lutheran synods may again be brought together and the existing differences may be avoided and healed."

Swimming Pool to Be Constructed. — During the month of November construction of the proposed swimming pool addition to the gymnasium was approved by the college Board of Control and by the Board for Higher Education. Maintenance and operation costs of the pool, the construction

of which has been made possible by local financial endeavors, will be borne by the college.

Men's Club Anniversary. — The twenty-fifth anniversary of the C. C. Men's Club was observed with a well-attended banquet and program on November 16. Prof. C. A. Hardt, for the past twelve years president of the organization, was in charge of the event. Rev. Arthur H. Oswald served as toastmaster. The principal address was delivered by President Stuenkel, who congratulated the men on past performances and urged them to look ahead "from silver to diamonds," the diamond anniversary of Concordia College being scheduled for observance in 1956. Dr. G. Chr. Barth, founder and first president of the club, commended the group for its vision in organizing twenty-five years ago for the support of what was then a new proposal at synodical institutions: a complete program of physical education. Dean J. E. Richard Schmidt, second and only other president of the club, delivered a brief address. Coach William C. Ackmann praised the men for their pioneer activity and for their continuing support in the purchase of needed modern equipment. Chorus groups sang under the direction of Mr. Harold E. Albers and Student Richard Hinz. Five charter members who attended the banquet are Messrs. Otto Jaeckel, L. J. Oberheu, and John A. Piepkorn, as well as Prof. Albert Dede and Rev. Oscar Kaiser.

Classical Departments Meet. — Members of the classical departments of Northwestern College, Watertown, and of Concordia College, Milwaukee, met at Concordia on November 4 to discuss problems in the teaching of Greek and Latin. Visiting faculty members attended Concordia classes in the morning and early afternoon.

The discussion meetings, held in late afternoon and in the evening, were devoted to the following topics: the value of a classical training for future pastors; aims and objectives in the teaching of Greek and Latin at ministerial training schools; methods of teaching Greek and Latin to beginners. Informal discussion was continued during supper served in the college dining hall.

Professors C. A. Hardt, Albert Dede, and Elmer Moeller and Dr. Walter A. Jennrich,

members of Concordia's classics department, served as hosts to Professors Ralph Gehrke, Richard Jungkuntz, Hilton Oswald, Walter Schumann, and Carleton Toppe of the Watertown group, and also acted as guides on a tour of the campus buildings.

The first meeting of the two groups was held in Watertown in the spring of this year. Prof. Gehrke and Dr. Jennrich were appointed to arrange for a program for the 1954 spring meeting.

CALIFORNIA CONCORDIA COLLEGE OAKLAND, CALIF.

New Dormitory. — The contract has been let for the construction of Brohm Hall, the new girls' dormitory to house 34 coeds. The building will cost just about \$82,000 when completed. Preliminary work has been started, and it is hoped that this new facility will be ready for occupancy next fall.

Faculty Activities. — On December 5, a faculty group attended the annual meeting of the Northern California Junior College Association. Meetings were held on the campus of the University of California at Davis.

For the third consecutive year, Dr. R. T. DuBrau was the lecturer at the annual Lutheran Laymen's League Retreat of the Northern California and Nevada District, held at Asilomar, on the shores of the blue Pacific. The professor's topic this year was: "The Lutheran's Attitude in International Relations." Several philological conferences and conventions of the season claimed his added attention, such as the meeting of the Classical Association of the Pacific Coast at the University of California (Berkeley), where Dr. DuBrau contributed some of his work in the Art of the Etruscans; and the Convention of the Modern Language Association at Stanford University.

Chorus Tour. — Professor Hugo Gehrke and his Concordia Choristers continue to serve the California and Nevada District with the Gospel in music and song. The tour prior to Thanksgiving took them to various congregations in the lower Redwood Empire. The compositions presented included works by Bach, Franck, Praetorius, some medieval music, and a few Latin selections.

ST. PAUL'S COLLEGE CONCORDIA, MO.

Librarian Lando C. Otto was re-elected president of the Missouri Association of School Librarians at the organization's meeting in St. Louis on November 6.

Four men of St. Paul's teaching staff attended the regional staff conference at Concordia College, St. Paul, Minn., on November 14: Walter F. Wolbrecht, Lorenz F. Wahlers, Lando C. Otto, Wilbert H. Rosin. Walter F. Wolbrecht gave the introductory paper on "Curricular Reorganization." Wilbert Rosin was appointed secretary of the conference. President Wolbrecht delivered the main address at the sixtieth anniversary service of Concordia College, St. Paul, on November 15.

The entire teaching staff attended Junior College Day at the University of Missouri on December 5. President Walter F. Wolbrecht served on one of the panels.

Dr. J. S. Maxwell, chairman of the Missouri state committee of the North Central Association of Colleges and Secondary Schools, visited St. Paul's on October 29.

Dedication of Brust Hall, the new college men's dormitory, is scheduled for January 10.

The St. Paul's College Association adopted a station wagon as its 1954 project at the annual meeting October 18. The Rev. E. C. Pardieck, First Vice-President of the Western District, was re-elected president of the Association.

WHO SHOULD WALK?

The attorney general of the State of Missouri has ruled that the transportation of parochial school children in public-school busses is illegal. In response to the ruling, Catholic Archbishop Joseph E. Ritter stated, "If the constitution of Missouri does not, as it now stands, permit bus transportation to children not attending public schools, we should amend the constitution."

CASE DISMISSED

The suit brought against six nuns and four public school officials by a Lutheran mother, Mrs. Dorothy Larson of Johnsbury, Ill., has been dismissed by Circuit Court

SCHOOL STATISTICS, 1953 *

Elementary Schools, The Lutheran Church — Missouri Synod

TOTAL STATISTICS FOR SYNOD

	North America	South America	Total	Net Gain	Net Loss
Number of Schools	1,161	141	1,302	16	
Enrollment	107,319	6,110	113,429	7,120	
Men Teachers	1,743	127	1,870		5
Women Teachers	1,759	64	1,823	206	
Total Teachers	3,502	191	3,693	201	

NORTH AMERICA ONLY

	1952	1953	Net Gain	Net Loss
Number of Schools	1,145	1,161	16	
Enrollment	100,199	107,319	7,210	
Installed Men Teachers	1,491	1,553	62	
Men Students, Teachers' Colleges	91	80		11
Other Lutheran Students & Other Men	100	73		27
Pastors Teaching	31	21		10
Men Emergency Teachers	35	16		19
Total Men Teachers, N. America	1,748	1,743		5
Women Graduates, Teachers' Colleges	173	232	59	
Women Students, Teachers' Colleges	247	265	18	
Students, Graduates, Other Luth. Coll.	277	308	31	
Other Regular Women Teachers	585	738	153	
Women Emergency Teachers	271	216		55
Total Women Teachers, N. Amer.	1,553	1,759	206	
Total Men and Women Teachers	3,301	3,502	201	

* The statistics are 100 % complete.

November 27, 1953

A. C. STELLHORN, *Secretary of Schools*

Judge Bernard Decker. The nuns who had been running the public school like a Catholic parochial school resigned their community teaching positions in June. The school officials promised to hire only lay teachers. Consequently, since the complaint was no longer relevant, the judge ruled that the case had become purely "academic" and of no interest to the courts.

THE NEW COMMISSIONER

Samuel Miller Brownell became the 13th U. S. Commissioner of Education on November 13. The 53-year-old Dr. Brownell succeeds Lee M. Thurston, who died after serving only three months.

Previously Dr. Brownell served as superintendent of schools at Grosse Pointe, Mich., principal of the demonstration high school at Nebraska State Teachers College, faculty member of the Albany, New York, State Teachers College, president of the New Haven State Teachers College, and profes-

sor of educational administration at Yale University.

Attorney General Herbert Brownell is his brother. His father was a science professor at the University of Nebraska.

SOME STATISTICS

In 1940, more than 41 per cent of adult Negroes were functionally illiterate (having fewer than five years of schooling). Today, that percentage has dropped to 29 per cent.

Within the next six years, the growth of the population in the U. S. will equal the present total population of Canada.

Before 1940 a school building could be constructed for about 35 cents a cubic foot. Today the cost averages more than \$1.00 a cubic foot.

It costs a total of \$560 to rehabilitate a disabled person into employment. But it costs \$600 each year to give him public assistance.

CONGRATULATIONS!

Volume I, No. 1, of India's *Lutheran Education* has made its appearance. No, it is not a translation of the magazine in your hands. The materials are original and adapted to circumstances prevailing in India. The Rev. D. Sukumaran and Teacher L. E. Meinzen are the editorial committee. However, the materials are prepared by Indians.

Included in the first issue of the magazine is a statement of objectives of Lutheran education, news, and articles.

It is a sixteen-page publication with a subscription price of six annas per year.

DO YOU KNOW?

Closed Shop or No Room? — In 1952 the ratio of applications to admissions was 9 to 1 in our nation's colleges of medicine and 5 to 1 in the colleges of dentistry.

Foreign Exchange. — There are now about 30,000 to 35,000 foreign students in 1400 American colleges. About an equal number of American students are studying abroad.

Decline in English Competence. — At the University of Illinois, 28.9 per cent of the Freshmen failed the preliminary rhetoric test. Only 0.75 per cent were sufficiently good to be exempted from Freshman Rhetoric. Those who failed the test are required to take a non-credit remedial course. The report from the university states that competence in written English is declining each year.

TV-itis. — Dr. Paul Witty of Northwestern University states that elementary school children look at television programs 22 hours a week on the average. For high school students, it is 17 hours.

More R's. — The Office of Education has issued a booklet called "The Six R's." It states that in addition to reading, writing, and arithmetic, parents want their children

to learn about responsibility, rights, and relationships. They want the schools "to teach boys and girls the duties of citizenship, how to make a living, and how to get along with others."

Teaching the Three R's. — "Skippy and the Three R's" is a 29-minute motion picture which dramatically shows how first graders learn to read, write, and do arithmetic and how they use these skills as tools to understand, work, and play. Prints can be purchased from the N. E. A. Division of Press and Radio Relations.

Trends in Education. — A recent study made by the Office of Education reveals the following trends:

1. increased utilization of community and regional resources;
2. planning of educational experiences by both pupils and teachers;
3. more democratic pupil-teacher relationships;
4. a spectacular increase in parent-teacher organizations.

Revenue for Education. — During the 1952-53 school year, \$6,100,000,000 was spent by local school districts on public elementary and secondary education. Approximately three per cent of this money came from Federal sources, 42 per cent from State sources, and 55 per cent from local sources.

Spare the Rod. — A nation-wide probe into juvenile delinquency is in the making. The Senate Judiciary Subcommittee, headed by Senator Robert Hendrickson of New Jersey, is in charge. Teachers and school administrators will be asked to participate in fact finding and to offer suggestions as to how delinquency can be curbed.

Few Takers. — Korean veterans have been slow in taking advantage of the educational benefits under the Korean G. I. bill of rights. A decrease of \$264,000,000 in estimated Federal expenditures for veterans' benefits is submitted as evidence.

Our Contributors

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